



# YOGA AND PERFECTION



BY  
SWAMI PURNANANDA.

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## PUBLISHER'S NOTE

Man, ignorant of his true nature, tries to realise himself in the gratification of his mind and senses rushing towards outward objects. He greedily catches at the fruit of worldly happiness but it turns into the ash of sorrow, misery and the pangs of repeated births and deaths. In that state he thinks himself to be a forlorn, cast away creature tossing to and fro like a despicable straw on the waves of the ocean of this world.

But is man so weak, so help-less as he considers himself to be? Certainly not. He has made himself a miserable animal, he can make himself all blessed, divine. He does not care to know how he has come to be this, far less, how to get out of this condition. He drags his weary never ending way along the bewildering mazes of this world and thinks that his journey will never have its end. But at every turn and every point there is an avenue by which he can escape the never ending journey of life and death.

This poem has discussed the question and given the solution. Call it poetry, call it versified prose, it is far above both. It is the record of the experience of one, whose very life has demonstrated the highest pitch of poetic fervour. 'Poets are of imagination all compact', but the airy imagination of the poet shrinks into nothingness before the solid realisation of a *Rishi*. Prose requires clarity and cogency of arguments, but who can be more

clear sighted and more cogent than he, who has attained the all Light and all Knowledge?

Is the subject-matter new? Certainly not How many *Rishis* from time immemorial have testified to its veracity! But like the morning sun it is ever new It appears old, tire some and painful only to the diseased sight The poem itself suggests the remedy how to cast off the disease so as to enjoy it fully and thoroughly

The poem consists of two parts, each complete in itself, still for the proper understanding of the one, the other is also necessary

For an easy grasp of the subject a gist of the poem is annexed here-to

An attempt has been made in the appendix to explain the meaning of most of the Sanskrit words that have been used in the poem

It is hoped that the book will be helpful to every aspirant after Truth Aum

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## GIST OF PART I

(THE NUMBERS ARE THOSE OF THE SLOKAS)

In order to be able to reach the Goal, a pilgrim to the Grief less Land, a real and earnest seeker of Truth must have *viveka* and *virāga* faith and purity, patience and endurance, calmness and contentment besides sterling honesty and blameless morality (1—11)

Indispensable for the journey is the help of a suitable guide, to whom the aspirant must bind himself with unreserved resignation (12—13, 45—47)

A sincere pilgrim always receives help from, and Grace of, the Divine Mother to whom he should cling with self less and ardent love and open his heart with child like simplicity (17—38) Essential for the aspirant is the Divine Grace, to be favoured with which he should perform *tapas* diligently and ceaselessly He cannot take rest, nay, his whole life and all are bitter to him till the Mercy of the Mother is showered upon him (39—43)

In order to acquire the requisites for the journey, he, endowed with morality and pious love should serve the world self lessly and perform all his duties timely and nicely (48—73)

Continuing to do his duties he will gradually acquire purity, *viveka bhakti* and *virāga* (74—82)

He will then be blessed with *Vijnān* and become perfect (83—92)

Perfection requires a thorough knowledge of *yoga*,—*yoga* as end and *yoga* as means. Though each *yoga* can independently lead the *sādhaka* to the same Goal, still every path is not suitable for all. Every seeker must know his own *yoga* from his guide. (93—101, 16)

The practice of *yoga* should be begun without the least delay and no pains should be spared to make it a complete success. Pain is gain whereas ease is ever a loss. (102—149)

For the practice of *yoga*, a suitable hermitage in a suitable place is necessary. There in a fitting seat should be made and proper *āsan* spread there-on. The hermitage should be kept clean and holy. (150—154)

The *Sādhaka* should then duly begin his *yoga* and try to secure total calmness of mind and thus attain *Moksha*. (155—167)

Seeking *Moksha* requires him to be entirely *sāttvik* (168—172). He must beware of temptations and save himself from their inroads (172—181). He must also free himself from pride and vanity, avoid seeking name and fame, and be meek and modest (182—202). He must drive out of his system the five principal enemies who way lay him in course of his holy march (203—210). To ensure success in *yoga*, he must regulate his fooding and sleeping (210—223).

Careful and breakless practice of *prāṇāyama* secures for the *yogin* the height of *Kaivalyam*. (224—233)

A *yogin* should neither be a book worm nor talk much, nay, he should observe *maunam* and try to unmind his mind (234—238). When his mind becomes entirely vacant and Divinity shines in consequence, he should

continue his *yoga*, till he becomes thoroughly absorbed in *Bhûmâ*. He should in no case be satisfied with *âlpan* which is always painful and fearsome (238—244)

Illusions, five in number, must be killed before the *yogin* can merge in *Parâtpara Brahman* (245—253)

The attainment of Perfection is open to men of all *âshramas*, although it is safer and easier for the *bhikshus*. But before a man qualifies himself for the fourth *âshram* by acquiring the four *sâdhans*, he should remain a *grihi* and perform his duties duly (254—262). He should earn honestly and spend judiciously. He must lovingly worship the Lord by selflessly serving the world which is but one with Him (263—273). He should see and feel Oneness in all things and in all movements and always fix his mind on Divinity which is the only Existence. Thus he will be able to know and become *Brahman*, if he does not break his practice for any cause (274—286)

He who likes to worship *Krishna* or *Siva* or any other Deity will also reach Perfection, if he continues his *yoga* in the proper way (287—301)

The practice of *mantra yoga* will also lead the *yogin* to the highest state (302—314)

Book learning and inferential knowledge are helpers indeed, but they of themselves cannot reveal *Brahman* (315—323). Perfection requires perfect concentration, to gain which a *yogin* should work with heart and soul. He should always and without hesitation accept for him all that are favourable for his *yoga* and reject whatever may stand in the way of his spiritual progress (324—334). Real Knowledge is obtainable only in the highest *Samâdhis* and when knowledge is gained, its worth



should be tested When it is known beyond doubt that real and perfect knowledge of the Truth has been obtained, the *yogin* should try to be established in the highest Truth (335—337)

Truth is absolute *Brahman* and the *yogin* is one with That He is ever pure and *vikārless*, although all the worlds live and move and have their being in Him He is ever the same, ever perfect, ever Chit and Bliss eternal Such a perfected Saint, a *Jīvan mukta* true and real is ever beyond Mâyā, ever beyond all, ever shining in His own glory, in His own Supreme grandeur and excellence (338—374)

---

## GIST OF PART II

(THE NUMBERS ON THE RIGHT ARE THOSE OF THE SLOKAS)

### I WHAT TO KNOW 1 17

Who thou art 1, 2, 6

How thou hast become so miserable 3—4, 7—13

(Q 3 4 Ans 7 13)

What is thy main business now 5

How to get rid of misery 13

What knowledge gives 14

How to get knowledge 14—16

How to unbind mind 15

How to be fit for Yoga 16—17

From whom to know the way 17

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# YOGA AND PERFECTION

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## PART I

Torch of knowledge held in hand,  
Non attachment's armour grand,  
Longing look on Grief less Land—  
March with these, O Nectar's Son!

1

Grief less Land doth ever shine,  
Chit ful, bliss ful, causeless, fine,  
Pure, though *nāms'* and *rūpas'* mine,—  
This thy Goal, O Nectar's Son!

2

Goal is boundless, changeless, lo!  
Goal alone is real, know,  
All but Goal is *Māyā's* show,  
*Māyā* foe, O Nectar's Son!

3

*Máyá* foe misleads, remember,  
 Binding thee to body's chamber,  
 Pain and pain gives out of number!—  
 Kill thou *Máyá*, Nectar's Son!

## 4

Be past *Máyá*, blissful be,  
 Painless, formless, boundless ye,  
 Purest *Átman* ever-free,  
 Thou *asangam*, Nectar's Son!

## 5

Thou *asangam* Self Divine,  
 Body-ness is bondage thine;  
 Evil sure are *me* and *mine*;  
 Be not worldly, Nectar's Son!

## 6

World-affections sever, sever;  
 Mix with worldlings never, never;  
 Move sincerely ever, ever;  
 March thy way, O Nectar's Son!

## 7

March thy way with heart and soul,  
Stop not till thou reach the Goal;  
Goal for thee, and thou for Goal;—

March with hope, O Nectar's Son!

8

Hope and zeal and faith and care,  
Meekness, calmness, pureness rare,  
Keen intelligence acquire;

Move content, O Nectar's Son!

9

Calm, content thou patient be;  
Opposites all do bear ye;  
Don't do harm to any ye,

Be thou selfless, Nectar's Son!

10

Selfless, fearless, truthful be,  
Badness shun and blameless be.  
Living plain, alone, must ye

Yog perform, O Nectar's Son!

11

*Yog* requires a teacher true,—  
 Perfect seer and selfless too,  
 Learn'd in books and prideless who,  
 Pure and kind, O Nectar's Son!

12

Such a teacher when thou get  
 Faith in whom thou have direct,—  
 Free to be from *Máyá's* net  
 Sit at his feet, Nectar's Son!

13

Sit at feet of teacher kind;  
*Yog* perform with body; mind;—  
 Word and thought to *Brahman* bind;  
*Aum* is *Brahman*, Nectar's Son!

14

*Aum*-ful word and *Brahm*-ful thought,  
 Posture, attitude as taught,  
 Ardent love for Object sought;—  
 This one way, O Nectar's Son!

15

Thousand ways for thousand men;  
 Way thine own from teacher ken;  
 March thy way till Goal attain,  
     Ceaseless march on, Nectar's Son!

16

Ceaseless, breakless, earnest work;  
 Work of *Yog* thou must not shirk;  
 Think not future to be dark;—  
     Help behind, O Nectar's Son!

17

Helping Hand, oh, Guiding Hand  
 Leads thee on to Bliss-ful Land!  
 Mother's Hand, lo! Mother's Hand!—  
     Love and love Her, Nectar's Son!

18

Love Her with thy heart and soul;  
 Give to Her thy heart the whole;  
 Love is She, and She thy Goal;—  
     Whom else to love, Nectar's Son?

19

Love alone Her, be thou Her,  
 Be thou ever child to Her,  
 Love resignêd, selfless, Her,  
     Think and love Her, Nectar's Son !

20

Hear and think and sing of Her,  
 Crying weeping pray to Her,  
 Work to worship dearest Her,  
     Busy with Her, Nectar's Son !

21

Busy with Her with devotion,  
 As thou likest form relation,  
 Be sincere in thought and action —  
     Thus get love thou, Nectar's Son !

22 .

Love Her,—Source of life and light,  
 Mercy, wisdom, glory, might,  
 Feel Herself in every sight,  
     Everywhere, O Nectar's Son !

23

Everywhere and all is She,  
 Every action's doer free,—  
 Thou not doer, Hand Her see,  
     Self surrender, Nectar's Son!

24

Self surrender, peaceful be,  
 Don't thou think at all for thee,—  
 Welfare thine own best knows She,  
     All She does O Nectar's Son!

25

All for thee does Mother, see,  
 Nature's ample bounties free  
 By Her grace but come to thee,—  
     Mercy's Main She, Nectar's Son!

26

Mercy's Mine — the Hand Divine  
 Holds thy life and makes thee shine,  
 See how system works so fine!—  
     Grateful be, O Nectar's Son!

27

Grateful be, and ever see  
 Hand Divine pour grace on thee,—  
 Helping, guiding weakling thee!  
     Folded hands be, Nectar's Son!

28

Folded hands and bended knee,  
 Tearful eyes and feelings free,  
 Speak to dearest Loving Sea —  
     What else can thou, Nectar's Son?—

29

“Can't I *Rām*-like pluck out eye!  
 Can't like lark on sky rely!  
 Can't like *Buddha Mār* defy!—  
     Thou the prop of helpless son!

30

“Helpless I am, helpless sure!  
 Body, mind—unfit, impure!  
 Can't approach Thee,—take to Your  
     Lap benign this helpless son!

31



“Take me to Thee, Mother dear,  
Let me see Thee far and near,  
Everywhen and everywhere;  
Open eyes of love-less son!

32

“Give me heart of love and love;  
Only want I love, Thee love!  
May I love Thee, ever love!  
More I want not, I Thy son!

33

“Want not else but love for Thee;  
Want not earth’s and heaven’s glee;  
Want not *Moksha’s* bliss for me;  
Grant me love,—I stone-like son!

34

“If I love Thee, care not sure  
Thousand births all low and poor;  
Grace Thou me, this boy impure,—  
Grace with love this helpless son!”—

35

Then doth Grace Divine descend,  
Thy defects all early mend,  
Lead thee on to wished-for end.—

Grace is needed, Nectar's Son!

36

Till is showered Grace on thee,  
Can't thou cross the *Mâyâ's* sea;  
All thou do and all know ye—

Vain without Grace, Nectar's Son!

37

Saving Grace success doth give;  
*Tápas* life for Grace thou live;  
Do thy best; and then, believe,

Grace will come, O Nectar's Son!

38

Try thy best, and do thy might,  
Try the methods sound and right,  
Work for *tapas* day and night;

Take no rest, O Nectar's Son!

39

What is rest, O Nectar's Son,  
 When the Goal is not yet won,  
 When thou, fire gut, painful run?—  
 Bitter is life, Nectar's Son!

40

Bitter life, enjoyments all,  
 Gall and worm wood sure this all,  
 Earth appears a fired ball,—  
 Burning fire, O Nectar's Son!

41

Fire all objects, firing, lo!  
 Fire above and fire below,  
 Fire around, within too, oh!  
 When Goal far off, Nectar's Son!

42

Lord not seen and Goal not gained,  
 When true *yog* is not obtained  
 Peaceless sure is life that's chained!—  
 Yogins feel this, Nectar's Son!

43

Be thou *yogin*—all-wise seer,  
 Thou for *yog* do first prepare,  
 Step by step thou move with care,  
 Haste makes waste, O Nectar's Son!

44

Step by step must thou proceed  
 As does teacher kindly bid,  
 Self willed whims to run thee lead,  
 Selfness harmful, Nectar's Son!

45

Self assertion, self conceit,  
 Self esteem are bad, mind it,  
 Self blind men fall into pit—  
 Thou obey, O Nectar's Son!

46

Do obey, thou to obey,  
 Blind thou art to *Moksha's* way,  
 So then, must thou, come what may,  
 Follow teacher, Nectar's Son!

47

Guide thou follow; bring it would  
Heart's and mind's and body's good;  
Learn thy duties, and thou should  
Nicely do them, Nectar's Son!

48

Do thy duties great and small,—  
To thyself, to God, to all—  
Gladly, nicely, timely, all;  
Be not lazy, Nectar's Son!

49

Be not lazy, sloth thou kick;  
Love not ease, nor comfort seek.  
Iron-crown of duty seek  
Ever-active, Nectar's Son!

50

Ever active, busy be,  
Smallest time must not lose ye,  
Have thou patience, reason free,  
Mind thy duties, Nectar's Son!

51

Must become thou moral first,  
 Blameless be thou, shun thou must  
 Work and word and thought unjust.  
 Shun all *ripus*, Nectar's Son!

52

*Ripus* six all must shun ye;  
 Purest, honest, justest be;  
 Self control must ever ye,  
 Seek thou health, O Nectar's Son!

53

Laws of health thou must not kick,  
 Selfishness thou must not seek,  
 Be sincere and truthful, meek;  
 Guard thy tongue, O Nectar's Son!

54

Let not thy tongue loosely run,  
 Unbecoming words all shun,  
 Needless talk shun, blame thou none,  
 Be not talk-big, Nectar's Son!

55

Talk-big men are very light;  
They have not the might to fight.  
Barking dog would seldom bite.

Be thou grave, O Nectar's Son!

56

Reverent and grave be ye.  
Polite in thy manners be.  
Talk not of thy piety.

Be thou selfless, Nectar's Son!

57

Selfish motives give up all;  
Live for Lord, and live for all;  
Serve thou all, serve Lord in all,  
Serve with love, O Nectar's Son!

58

Love thou Lord, His Glory see;  
Feel His Mercy, Wisdom ye;  
Think on Name of Nectar-Sea;  
Only Truth He, Nectar's Son!

59

He made all, and all are He,  
 In all only Truth is He  
 All without Him false must be,  
     Must be bitter, Nectar's Son!

60

When through Him thou all things see  
 All things Nectar raining be,  
 All without Him paining thee!  
     Lord of Love He, Nectar's Son!

61

Through the specks of love when see  
 Mysteries unfold to thee,  
 Atom loving will tell thee  
     *Vedas, Purāns*, Nectar's Son!

62

Do thou love the Lord for ever,  
 Do forget Him never, never,  
 World affections sever, sever,  
     Busy with Him, Nectar's Son!

63



Truest use of eyes to see  
Him alone by Whom they see;  
Let thine eyes alone Him see,  
See none else, O Nectar's Son!

64

Truest use of minds to think  
Him alone by Whom they think;  
Let thy mind alone Him think,  
Think none else, O Nectar's Son!

65

Think Him, feel Him everywhere;  
See Him far and see Him near;  
See Him ever, see with cheer  
*Viswa-mūrti*, Nectar's Son!

66

Forming eyes all sees through them,  
Planting ears all hears through them,  
Making minds all thinks through them,  
Works all bodies, Nectar's Son!

67

All the bodies are but His,  
*Thou* and *thine* are surely His,  
 Give up all to Him, be His,  
     Melt in love, O Nectar's Son!

68

Full of love thou worship Him,  
 From the scriptures read of Him,  
 Ever do rely on Him,  
     Be thou holy, Nectar's Son!

69

Being holy, selfless thou  
 Do thy duties duly now  
 Leave not duties half done thou,  
     Know thy duties, Nectar's Son!

70

Daily, yearly duties all,  
 Other duties sacred all,  
 Ceremonies holy all  
     Do them duly, Nectar's Son!

71

Stagnant life is not for you;  
Progress claims that you must do  
Introduce some changes too  
In thy duties, Nectar's Son!

72

When to do it, how to do  
Learn thou from thy teacher true;  
Give effect to changes you;  
Duties do well, Nectar's Son!

73

Duties well-done pureness bring;  
*Vivek*, *virâg* both then spring;  
Both these weak, to duties cling;—  
Purer thus be, Nectar's Son!

74

In this higher pureness gay  
Mental weakness runs away;  
*Vivek* then thou get for aye  
True and strong, O Nectar's Son!

75

*Vivek* lustrous, sound and pure  
 Gives you *sraddhā* firm and sure,  
 Get then pureness, guides assure,  
 Higher still, O Nectar's Son!

76

Pureness this, the pureness true  
 Maketh fit for *yog*-work you,  
*Yog* in realness then do,—  
*Chitta* calmed, O Nectar's Son!

77

When the *chitta* tranquil be  
 Mother showers Grace on thee  
 Ever-gracious on all She,—  
 Grace, this special, Nectar's Son!

78

When this Grace doth dawn on you  
 You become then *yogin* true,—  
 Sweet your life and loving too,  
 Calm, resigned, Nectar's Son!

79

Grace Divine then favours you,—  
Shining Lord doth come in view!  
Happy you, how happy you!

*Bhakti* grows, O Nectar's Son!

80

*Bhakti's* stream then keeps a-flowing—  
Life-refreshing, soothing, nobling,  
Sweetly cooling, clearest drinking;  
Drink it deep, O Nectar's Son!

81

*Bhakti* sweet, devotion pure  
Gives you *virág* strong and sure—  
Calm and fearless, *samsár*-cure,  
Calm entirely, Nectar's Son!

82

When is ripe the *virág* fine,  
Then doth charming flash and shine  
Light eternal, Bliss Divine,  
All-pervading, Nectar's Son!

83

Knowledge this of Blissful Light,  
*Vijnán* called by sages right,  
 Grows and grows by *yoga's* might,—  
 More and more Light, Nectar's Son †

84

*Chit* ful Light doth all outshine,  
 Making all things live and shine,  
 Self effulgent, causeless, fine,  
 Blissful *Chit*, O Nectar's Son †

85

Shows thee then this knowledge sound  
*Patí*, *Pásh*, and *Pashu* bound,  
 Thou art then with laurel crowned,—  
 Mind unminded, Nectar's Son †

86

Perfect *vijnán's* lustrous glow,  
 Sweetest *bhakti's* mighty flow,  
 Ripest *virág's* strongest blow  
 Drive illusion, Nectar's Son †

87

Mind unminded, error gone,  
*Oneness doth upon you dawn;*  
 Brighter hue then you put on!—  
     Ceaseless practise, Nectar's Son!

88

Oneness feel, the elseless One,  
 One in all, and all in One,  
 All are One, the spotless One,  
     Partless One, O Nectar's Son!

89

Oneness feel thou everywhere,  
 In and out, both far and near,  
 Everywhen doth One appear,  
     One Eternal, Nectar's Son!

90

Oneness shines;—no time, no space,  
 Neither body nor life-race,  
*Mind and thought beyond all trace.—*  
     Thou that One, O Nectar's Son!

91

Thou that One dost ever shine,  
 Absolute, beyond all sign,  
*Brahman*, endless Bliss Divine,  
 Pure and perfect, Nectar's Son !

92

Perfect thus, oh, then thou be,  
*Yog* perform, and make thee free;  
*Yog* begin with zeal and glee  
 Now and here, O Nectar's Son !

93

*Yog* is sameness of thy self  
 With Supremest, boundless Self  
 Well known by *samādhi's* help.  
*Yog* is sameness, Nectar's Son !

94

*Yog* is recognizing, knowing  
 That it has been e'er One Being,  
*Chit*-ful, Blissful, boundless Being,  
 E'er the One Self, Nectar's Son !

95



*Yog* is sameness, oneness true,  
*Yog* is also ways thereto;  
 Ways are many, one for you;  
 Many are ways, Nectar's Son!

96

Ways of *Prāṇāyām* and *dhyān*,  
 Ways of *karma*, *bhakti*, *jñān*,  
 Other ways too, all do run  
 To the same Goal, Nectar's Son!

97

By thy *yog* thou *doshas* shun,  
*Yog* controls thy mind and *prān*;  
 Goal by help of *yog* is won,  
*Yog* gives power, Nectar's Son!

98

Lord by help of *yog* is seen;  
 Knowledge *yog* doth help thee win;  
*Yog* makes many-ness unseen;  
*Yog* drives *Māyā*, Nectar's Son!

99

*Prem* by help of *yog* obtain;  
 Peace and Bliss unending gain;  
*Moksha* by thy *yog* attain;  
*Yog* gives all, O Nectar's Son!

100

Though each *yog* doth give these all,  
 Every path is not for all;  
 At the feet of teacher fall,  
 Know thy *yog*, O Nectar's Son!

101

Learn thy *yog* from teacher kind;  
 World-affairs all leave behind;  
*Yog* begin with body, mind,  
 Now and here, O Nectar's Son!

102

Now and here begin thou must;  
 What now favours may not last,  
 Strength and vigour will be past,  
 Death will come, O Nectar's Son!

103

Death may come at every time,  
 How then put off *yog* sublime?  
 Try soon height of *yog* to climb,  
 Don't you tarry, Nectar's Son!

104

Don't you tarry, mind it you,  
*Yog* is nobler, better true  
 Than the other works you do  
 World enjoy not, Nectar's Son!

105

World enjoyments bondage sad,  
 Gave you all the births you had,  
*Yog* gives freedom, makes you glad,  
 Endless glad, O Nectar's Son!

106

*Yog* will give thee Endless Bliss,  
 Why for pleasures small thou miss  
 Chances now for doing this?  
 Do this first, O Nectar's Son!

107

Boundless Self from *yog* thou get,  
 Why then don't thou shun direct  
 Temp'ral, transient happy state?

So called happy, Nectar's Son!

108

E'en an atom if thee chain  
 Thou can never Goal obtain,  
 So then, must thou Goal attain  
 Leaving all else, Nectar's Son!

109

For created earthen ball  
 How reject thou Lord of all,  
 Who creates the ball and all?  
 Fie to thee, O Nectar's Son!

110

Gracious Giver of all good—  
 Blissful Lord thou don't exclude  
 For some atoms, but thou should  
 Try to get Him, Nectar's Son!

111

Lord of all does all for thee;  
 Why then do thou doer be?  
 I-ness bondage—know this ye.  
 Only see Him, Nectar's Son!

112 .

Gard'ner of the world still is,  
 Cares for all these bodies His;—  
 Think not body; but, in peace,  
 Him remember, Nectar's Son!

113

He alone thy friend for ever,  
 Friend and guide and prop for ever;  
 By thy *yog* do seek His favour;  
*Yog* perform, O Nectar's Son!

114

*Yog* alone can drive out fear;  
*Yog* alone removes thy tear;  
*Yog* begin then now and here,—  
 Peaceful thus be, Nectar's Son!

115

Does it suit thee beast-life leading,  
 Carnal pleasures so much seeking?  
 Self remember, world forgetting;  
*Yogin* be thou, Nectar's Son!

116

Why not thou, like *yogins* old,  
 Give up world with heart so bold,  
 And get Peace and Bliss untold  
*Yog* performing, Nectar's Son?

117

Manful be, become true man,  
 Use the now as best thou can,  
 Heed not any thing or man,  
*Yog* begin, O Nectar's Son!

118

Special right of MAN it is —  
*Moksha* gain, get endless peace.  
 MAN thou art now,—lose not this  
 Rarest chance, O Nectar's Son!

119

If by losing pice or two  
 Lord forgot by restless you,  
 How regard thou Goal the true?  
 Think of this, O Nectar's Son!

120

When a street-boy does thee blame,  
 When thou join or lose a game,  
 When thou hanker after fame,  
 Lose thou Lord then, Nectar's Son!

121

Sad thy plight! Oh, fie to thee!  
 Thus regardest Mercy's Sea!  
 How would cross the *samsâr* ye?  
 Think of this, O Nectar's Son!

122

So-called friends bewitching you  
 For whose sake all things you do  
 Are but fetters,—know this true;  
 Mire not thee, O Nectar's Son!

123

Those for whom thou roll in mire  
 For whom thou be sinner, liar  
 Help thee not in suff'rings dire  
 For thy sins, O Nectar's Son!

124

Though thou suffer for their sake,  
 They thy suff'rings don't partake;  
 Thy true progress they do check,  
 Shun them all, O Nectar's Son!

125

Shun them all; and know it too—  
 Lord thy only friend the true;  
 Life is wasted when thou do  
 Him forget, O Nectar's Son!

126

If thou die with *Brahman's* thought,  
*Samsār* thou to enter not;  
 Mind prepare now, as thou ought,  
 For last moment, Nectar's Son!

127



Mind unruly, hard to break,  
 Its control much time may take,  
 Least delay then do not make,  
*Yog* begin now, Nectar's Son!

128

If while thinking worldly thought  
 Luckless thou by death be caught,  
 Wretched sure thy future lot!  
 Busy with Lord, Nectar's Son!

129

Busy with Lord be for ever,  
 Waste thy time thou never, never,  
 For thy *yog* thou spare no labour,  
 Spare no pain, O Nectar's Son!

130

For thy *yog* thou spare no pain,  
 Pain for *yog* is surely gain  
 Small pain kills thy endless pain,  
 Fear not pain, O Nectar's Son!

131

Fear not pain thou, care not pain;  
 Count not transient loss or gain,  
 Pilgrim thou to Nectar's Main,—  
     Heed not prickles, Nectar's Son!

132

Feeling thirst thou running fast  
 To the Spring of Nectar just,—  
 How can heed the little dust  
     Touching thy feet, Nectar's Son?

133

If for fear of pain do ye  
 Give up *yog* and worldling be,  
 Can thou ever make thee free  
     From the pains, O Nectar's Son?

134

Think of Jesus' suff'rings ye,  
*Haridās* how suffered see.  
 Do compare their suff'rings ye  
     With thine own, O Nectar's Son!

135

Past pain and guess'd future pain  
 Linking both to present pain  
 Thou art thinking that thy pain  
     Can't be borne, O Nectar's Son!

136

Sad delusion is this sure;  
 Pain the present can't be more  
 Than what thou can now endure;  
     Wise and kind Lord, Nectar's Son!

137

Ever art thou bearing pain;  
 Never dost thou die of pain;  
 What right hast thou to complain  
     Of pain too much, Nectar's Son?

138

Don't increase thy pain by jumble,  
 Don't thou growl and don't thou grumble,  
 Don't thou scold and don't thou rumble;  
     Be thou patient, Nectar's Son!

139

How much pain can whole world bring?—  
 Nothing 'tis, if longing cling  
 To thy Goal that thee would bring  
     Endless Bliss, O Nectar's Son!

140

When thou think that all the pain  
 Does but come from Mercy's Main,  
 How complain of seeming pain  
     Come from Dearest, Nectar's Son?

141

If thou ever Oneness see,  
 Pain does pain-ness lose for thee;  
 If resign to Deity ye,  
     No complaint then, Nectar's Son!

142

Thou who bodies dost defy,  
 Thou who dost the world deny,  
 How can pain thee terrify?

    Think of this, O Nectar's Son!

143

Thou *asangam Ātman* free,  
 Changeless, absoluteſt ye;—  
 How can ever pain touch thee?  
 Thou beyond pain, Nectar's Son!  
 144

Fear not pain, thou heed not pain;  
 Rather ſhould thou welcome pain.  
 Pain doth bring for thee much gain;  
 Pain is gain, O Nectar's Son!  
 145

Pain doth check thy cravings bad,  
 Pain corrects miſtakes all ſad,  
 Makes thee pure and peaceful, glad,  
 Guards thee ever, Nectar's Son!  
 146

Thou remember Lord in pain,  
 Powers hid unfold by pain,  
 Pain doth make thee prudence gain,  
 Pain thy friend, O Nectar's Son!  
 147

Pain thy friend, do welcome pain;  
 From pain dost thou *virág* gain,  
 Pain doth make thee Goal attain,  
     Pain kills pain, O Nectar's Son!

148

Fear not pain, but welcome pain,  
 March thou on and break the chain;  
*Yog* begin with might and main,  
     Now and here, O Nectar's Son!

149

For thy *yog* a site thou find  
 Good for body, good for mind,  
 Holy, lonely where combined;  
     Loneness needed, Nectar's Son!

150

On that site, where loneness reign  
 Temple, cave or hut obtain,  
 Good for sun and wind and r :.  
     Safe and harmless, Nectar'

151

In that dwelling make a seat,  
 Long and broad as does befit  
 Posture wherein thou wilt sit  
     Facing north, O Nectar's Son!

152

Strong, unshaking seat, thou see,  
 Half as high as broad should be,  
 On that seat then do spread ye  
     *Āsan* proper, Nectar's Son!

153

Hermitage keep very clean;  
 Let no thought there base and mean;  
 Let not take place vice and sin;  
     Keep it holy, Nectar's Son!

154

Sit on *āsan* just as told;  
 Reverently hands thou fold,  
 Bow to God and guides of old,  
     Thine own guide too, Nectar's Son!

155

Let then be thy *yog* begun;  
 Needless movements must thou shun  
 Of thy body, mind and *prán*;  
 Work as taught, O Nectar's Son!

156

*Yog* then does tend to secure  
 Total mental calmness pure;  
 This requires thee sever sure  
 World-connections, Nectar's Son!

157

World-affairs all must shun thou,  
 Company all do shun now,  
 All possessions disallow,—  
 Bring unrest they, Nectar's Son!

158

Ownership of every kind  
 Brings unrest to body, mind,  
 Down to world does tightly bind;  
 Shun them all, O Nectar's Son!

159



All possessions do reject;  
 More than needful don't accept;  
 Simplest life for thee select  
     Pure, content, O Nectar's Son !

160

Live content and pure life thou;  
 Thoughts, desires disallow;  
 Useless talks all stop thou now;  
     Past forget, O Nectar's Son !

161

All the past forget thou must;  
 Thinking future should not last;  
 Present use as needed just;—  
     Use no more, O Nectar's Son !

162 ,

Use no more than needs require  
*Indriyas*; they busy fare !  
 Ruleless them thou guard with care;  
     Out keep world, O Nectar's Son !

163

Objects out thou take not in,  
 In already sweep thou clean,  
 Thoughts intruding stab within,  
     Calm thy mind, O Nectar's Son !  
                                     164

Calm thy mind by *yogik* work,  
 Evil in all objects mark,  
*Vichār* must thou never shirk  
     And *titiḥshā*, Nectar's Son !  
                                     165

Evil in all good and bad,  
 Birth and death and lives thou had  
 See, and feel distress so sad,  
     Seek thou freedom, Nectar's Son !  
                                     166

Free thou thee from pains the three,  
 Make thyself from *Māyā* free,  
*Brahm* eternal, elseless be,  
     Seek thou *Mohsha*, Nectar's Son !  
                                     167

Seeking *moksha* would require  
 Killing *rajas*, *tamas* dire,  
 Leading *sāttwik* life entire;  
*Sāttwik* be thou, Nectar's Son!

168

In thy fooding, clothing all,  
 In thy seeing, hearing all,  
 In thy doings, thinkings all  
 Be thou *sāttwik*, Nectar's Son!

169

In all let thy *sattwa* grow,  
 Let the other two off go.  
 Then thou be as pure as snow,—  
 Purely *sāttwik*, Nectar's Son!

170

When the *sattwa* purest be,  
 This will very soon leave thee;  
 Thus becomest lucky ye  
*Gunātita*, Nectar's Son!

171

So, by all means, *sáttwik* be;  
 Let not Tempter conquer thee.  
 He doth come, remember ye,  
     To the *yogins*, Nectar's Son!

172

In the guise of *siddhis* all,  
 Comforts, name and fame and all,  
 In the guise of kindness all  
     Tempts he *yogins*, Nectar's Son!

173

Some accept him and do fall,  
 Like the Satan fall and fall;  
 Others turn to Tempter's call  
     Deafest ear, O Nectār's Son!

174

*Buddha* kicked the tempting *Mār*,  
*Jesus* kicked the Satan far;  
 But when *yogins* weakish are  
     Tempter binds them, Nectar's Son!

175

Easily doth Tempter find  
 Finest weak-holes of the mind,  
 Through them enter, tightly bind  
     Down to hell, O Nectar's Son!

176

Save thee from temptations strong  
 Doing right, avoiding wrong,  
 Being moral all along  
     And desireless, Nectar's Son!

177

Craving seeds, unseen first though,  
 Into big trees doubtless grow,  
 Let some *yogins* fall so low,  
     Though advanced, O Nectar's Son!

178

One desire doth thousand grow,  
 Small desire for atom, lo, ,  
 • Throws down *yogin*, risen though  
     Get thou *virág*, Nectar's Son!

179

“Know I way, I have my way;  
 Needn’t obey what others say;  
 Care not I the asses’ bray.”—

*Abhimân* this, Nectar’s Son!

184

“*Karttâ*, *bhoktâ* sure am I;  
 That is mine, and this is I;  
 My position is so high!”—

I-ness this too, Nectar’s Son!

185

“Men called ‘wise’ by reas’nless all,—  
 Reason rarest, if at all,—  
 So-called wise they,—senseless all!”—

This too I-ness, Nectar’s Son!

186

“If would have been followed sure  
 dvice kind, I assure,  
 ‘could make much progress pure.”—

Being ever *virág*-ful  
 Cross with ease the tempting pool;  
 Can't go out of *Máyá's* rule  
 With desires, Nectar's Son!

180

*Virág* strong and *bhakti's* flow  
 Give temptations sure death-blow,  
 Make thy doubt and fear off go.  
 This remember, Nectar's Son!

181

Doubts and fears both great and small  
 To the faithless come they all;  
 Faithless, loveless bound to fall;  
 Proud and vain too, Nectar's Son!

182

Many men are proud and vain,  
 Practise *yog*, but all in vain!  
 I-ness, *abhimán* till reign  
 No hope, no hope, Nectar's Son!

183

“Know I way, I have my way;  
 Needn’t obey what others say;  
 Care not I the asses’ bray.”—

*Abhimān* this, Nectar’s Son!

184

“*Karttā*, *bhoktā* sure am I;  
 That is mine, and this is I;  
 My position is so high!”—

I-ness this too, Nectar’s Son!

185

“Men called ‘wise’ by reas’nless all,—  
 Reason rarest, if at all,—  
 So-called wise they,—senseless all!”—

This too I-ness, Nectar’s Son!

186

“If would have been followed sure  
 My advice kind, I assure,  
 World could make much progress pure.”—

I-ness this too, Nectar’s Son!

187



"I did this so nice, so fine!"

"Such a bad work can't be mine."—

These and thousand ways doth shine

*Abhimān*, O Nectar's Son!

188

"Much I know and all I know;

Highly pious am I oh!"—

I-ness this is greatest foe!

Be thou careful, Nectar's Son!

189

I-ness, my-ness makes thee move

In the *moha's* charming groove,

Makes thee ever restless move,

Restless, peaceless, Nectar's Son!

190

I-ness, my-ness makes thee still

Move in ever-turning wheel;

I-ness, my-ness must thou kill,

Kill at once, O Nectar's Son!

191

If thyself can't kill it sure  
 Pray to Lord with heart so pure;  
 Ever pray—"O Lord, do cure  
     This disease of helpless son!"

192

Thine own trumpet never blow;  
 Be not wiseling, pompous, lo!  
 Shun thou all things that may grow  
     *Abhimân*, O Nectar's Son!

193

Shun thou rich food and rich clothing,  
 Shun thou must high style of living,  
 Shun thou must all comfort-seeking;—  
     Grow they I-ness, Nectar's Son!

194

Grow they I-ness, bad they are,  
 Do increase desires far;  
 Health of mind and body mar;  
     Mar they *yog*, O Nectar's Son!

195

Marring *yog* is name and fame;  
 Seek not praise thou, hate not blame.  
 Let what come, remain the same.

Hide thy self, O Nectar's Son!

196

Best art is to hide thy self;—  
 Ever hid Supreme Self!  
 Perfect be by hiding self.

Beg not praises, Nectar's Son!

197

E'en of poorest beggars ye  
 Begging praises, fame for thee  
 How, with what face puffed up be  
 With the pride, O Nectar's Son?

198

Thou art begging praise of *Râm*,  
 Begging smiling lips of *Syâm*,  
 Begging treatment kind of some;—  
 Begging of all, Nectar's Son!

199

Ever beggest of all ye;—

Where is then thy liberty?

Vainest is thy vanity!

Shame to thee, O Nectar's Son!

200

Shame to thee! Oh, fie to thee!

Be not beggar, proud not be.

Ever with the Lord thou be.

Ever be meek, Nectar's Son!

201

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When thou meek and humble be,

Secret path will ope to thee,

Glory of the Lord then see;

Foes beware of, Nectar's Son!

202

*Kâm* and *krodh* and breath and fear,

Sleep — these foes in thee appear;

Drive these *doshas*, drive with cheer;

Spoil they *yog*, O Nectar's Son!

203

*Vivek*, *virág*, *dhyán* — these three,  
*Bhakti* fourth will make thee free  
 From these *doshas* staining thee;—  
 Some means more too, Nectar's Son!

204

*Samkalp* giv'n up, *kám* doth go;  
*Kshamá* conquers *krodh* the foe;  
*Pránáyám* controls, thou know,  
 Breath and sleep, O Nectar's Son!

205

When thou Oneness ever see,  
 Fear and *krodh* will both leave thee.  
 Busy with Lord, careful ye  
 Sleep o'ercome, O Nectar's Son!

206

Heart when anxious — Lord not seen,  
 Pain of *samsár* felt too keen,  
 Fire without and fire within,—  
 Sleep would rare be, Nectar's Son!

207

When in Sea of *Chit* merged ye,  
 Darkest sleep can't come to thee;  
 When in *dhyānam* Lord thou see .  
     Sleep won't come, O Nectar's Son!

208

*Prānāyām* and prayer true,  
 Will-force, *dhyānam*, *vichār* too —  
 All these doubtless will make you  
     Free from *doshas*, Nectar's Son!

209

All these *doshās* will be stronger,  
 Mind impurer, health will suffer,  
 If thy food be bad, improper;  
     Take thou fit food, Nectar's Son!

210

Take thou only *sāttvik* food  
 For thy mind and body good,  
 Which is fresh or freshly cooked;  
     Take not rot food, Nectar's Son!

211

Take alone the purest food  
 Cooked and served by men so good,  
 Take the food in purest mood  
 Think *prasād*, O Nectar's Son!

212

Lord's *prasād* take it to be,  
 Or in food the Lord thou see,  
 Or to Lord within, think ye,  
 Offering this, Nectar's Son!

213

Never should thou eat for taste,  
 Chew food well, eat not in haste,  
 Keeping silence would be best  
 During meals, O Nectar's Son!

214

One meal day time, one in night  
 Are for mind and body right  
 But, for *yogin* day or night  
 One meal better, Nectar's Son!

215

Just before meal, body clean,  
 Put on clean dress, mind serene.  
 Till thou feel the hunger keen  
     , Take not food, O Nectar's Son !

216

*Mitâhâr* is ever good;  
 Stuff not stomach with thy food;  
 Needless food avoid thou should,—  
     Harms it much, O Nectar's Son !

217

Night-meal should be ever light;  
 Food forbiddên shun outright.  
 If thou want the Inner Light  
     *Lobh* control, O Nectar's Son !

218

*Lobh* as long as stays in thee,  
*Ripus* all six will rule thee;  
 Fallên from *yog* thus thou be;  
     Careful be, O Nectar's Son !

219



In the fixed time should thou do  
*Prāṇāyāmic* practice too,  
 Do it in the manner due,  
 Not in haste, O Nectar's Son!

224

*Yam* and *niyam* practise first;  
*Āsana*s, *mudrā*s learn thou just;  
 Train thy mind and body must;  
 Love the Lord, O Nectar's Son!

225

With the help of teacher kind,  
 With a peaceful, cheerful mind  
 Do thy *prāṇāyāma* and bind  
 Vital airs, O Nectar's Son!

226

When are vital airs the two  
 Well controlled by steady you,  
 Surely *chakras* six come too  
 Under power, Nectar's Son!

227

Then *sahasrār* conquer thou,  
 Nectared moon thou do get now,  
 Then get absolute Self thou,  
     Be absorbed then, Nectar's Son!

228

Be absorbed thou in the Self,  
 Absolute, Supremest Self;  
*Siv*-absorbed be *Siv* thyself,  
     Shine thou Real, Nectar's Son!

229

Only real, blissful Self,  
 Shine alone eternal Self,  
 Shine thou partless, spotless Self;—  
     *Māyā* fades, O Nectar's Son!

230

World and *Māyā* fade and fade,  
 Into nothingness they fade;  
 Life of steady *yog* be led,  
     And be *Keval*, Nectar's Son!

231

Be thou *Keval*, try for this,  
 Try with heart and soul for this;  
 Chances present do not miss;  
*Prânâyâm* do, Nectar's Son!

232

Artful aid of this thou take,  
*Sâstras'* orders never break,  
 Pureness thine let nothing shake,  
 Shake off badness, Nectar's Son!

233

Lay the axe at root of all  
 Habits bad and harmful all.  
 Harmful sure are *vyasans* all,  
 Eighteen *vyasans*, Nectar's Son!

234

Too-much reading harmful, mind;  
 To those books remain confined  
 Chosên by thy teacher kind.  
 Read not all books, Nectar's Son!

235

Getting from books needful lore  
 For thy *yog*, thou read no more.  
 Mind thy *yog* then, *vijnán* store;  
 Read not, talk not, Nectar's Son!

236

While thou talk,—the Lord thou miss,  
 Lose thou power, time and bliss,  
*Yog* is *brokén*; so, in peace,  
*Mauni* be, O Nectar's Son!

237

*Maun* of *vák* and mind have ye;  
 Like the deaf and blind move ye;  
 Be like dead thou, mind-less be;—  
 Shines Divine then, Nectar's Son!

238

When Divine but once doth shine,  
 Give not up then practice thine;  
*Adhyás* staying with *me, mine*,  
 Take no rest, O Nectar's Son!

239

Take no rest, with *yog* go on,  
Till is *aḍhyás* fully gone;  
Till in *Bhūmá* merge, go on;  
Kick thou *alpam*, Nectar's Son!

240

Only *Bhūmá* gives thee bliss;  
*Alpam* does not give thee peace;  
*Alpam* painful, fearsome this;  
Don't want *alpam*, Nectar's Son!

241

Wanting *alpam* do thou miss  
Fearless *Ātman's* endless Bliss;  
Give up *alpam*, and get Peace,  
Peace eternal, Nectar's Son!

242

Many *yogins*, *alpam* getting,  
Give up practice comfort seeking,  
Pose as teachers *chelás* making,  
Restless be, O Nectar's Son!

243

Restless be they, peaceless too;  
 Harms to selves and others do;  
 Run in *Mâyâ's* net, 'tis true,  
     Hither, thither, Nectar's Son!

244

*Mâyâ* false, enjoy it not;  
 Busy be with *Brahman's* thought;  
 Let illusions all be shot,  
     Shot and killed, O Nectar's Son!

245

"*Jiv* and *Siv* by nature two,  
 Quite distinct and diff'rent too;  
 Never can be one, 'tis true."—  
     First illusion, Nectar's Son!

246

"*Âtman* ever is free doer,  
 He enjoyer, he is knower,  
 He desirer, his all power."—

Second illusion, Nectar's Son!

247

"*Jiv* is tied to bodies three,  
Tied and bound for ever he;  
Thus '*attached*' is he, thou see."—

Third illusion, Nectar's Son!

248

"Great and Mightful Cause of all,  
*Brahman* made, became this all;  
'*Vikárin*' Him thus we call."—

Fourth illusion, Nectar's Son!

249

"Independent of *Brahm*, oh,  
World's existence real, know;  
Not apparent, not false show."—

Fifth illusion, Nectar's Son!

250

.

When illusions all leave you,  
Doubt and fear both bid adieu,  
*Vijnán* shines more clear and true,  
See *Parábar*, Nectar's Son!

251

*Brahm Parābar* when thou see,  
*Karma's* force is lost in thee;  
 Moltên in *prem* merge then ye  
     In *Parātpar*, Nectar's Son!

252

*Brahm Parātpar* full of Bliss,  
 Full of ceaseless, endless Peace —  
 Merge in This thou, melt in This,  
     Melt entirely, Nectar's Son!

253

Melting thus is open sure  
 To all men of *āshrams* four;  
 But is surer, easy more  
     For the *bhikshu*, Nectar's Son!

254

For true *bhikshus* easier;  
*Āshram* fourth is saviour,  
 Safer, surer, happier  
     Than the others, Nectar's Son!

255



When a *grihī*, ever keep  
 Wistful eye on Nectar Deep  
*Doshas* all thou try to sweep,  
 Live thou best life, Nectar's Son!

260

Live that thou may soonest be  
 Fit to cut the *samsār* tree  
 By the *virāg*, and be free  
 Endless happy, Nectar's Son!

261

Happy if thou want to be,  
 Fill not then thy coffers ye  
 Curb thy *kām*, content thou be  
 Live thou plain life, Nectar's Son!

262

Money earn in honest way,  
 Means dishonest shun for aye,  
 Money spend in proper way,  
 Spend judicious, Nectar's Son!

263

*Máyá's* chains him tightly bind.

Be not miser, be thou kind.

Be thou ever broad in mind;

Love thou all, O Nectar's Son!

268

Let all needy men do share

Any pittance thou can spare.

Kindly heart can ever spare,

Finds it way, O Nectar's Son!

269

If thou too poor to give be

Serve with mind and body ye.

Feel for all as feel for thee,

Self-forgetful, Nectar's Son!

270

Self-forgetful, selfless, kind

Serve thou all with heart and mind.

Service-chances when thou find

Use them well, O Nectar's Son!

271

Use them well, and thank thy star  
 Thou could worship Mother dear  
 In all forms,—all forms of Her;  
     All are She, O Nectar's Son!

272

All is She, thou worship Her  
 In all ways that poss'ble are;  
 Offer all thou have to Her,  
     Offer with love, Nectar's Son!

273

Love no bargain knows—thou see,  
 Lose thee in the Nectar-Sea;  
 Separateness do lose ye;—  
     One alone, O Nectar's Son!

274

Oneness shining in all same,—  
 What is praise and what is blame?  
 What is censure, what is fame?  
     What is anger, Nectar's Son?

275

Who is good and who is bad ?  
 Who is glad and who is sad ?  
 Who is wise and who is mad ?—  
 One alone, O Nectar's Son !

276

What is hate and what affection ?  
 What is action, what inaction ?  
 What is bondage, liberation ?—  
 All that One, O Nectar's Son !

277

What accept and what reject ?  
 What give up and what select ?  
 Who does harm, whose fault detect ?  
 Equal-mind be, Nectar's Son !

278

Equal-mind be, peaceful, calm,  
 Ever same whate'er may come ;  
 Ever busy do become  
 With the *Brahman*, Nectar's Son !

279

Busy with the *Brahman* be,  
Everywhere thou Oneness see,  
With that Shining Oneness ye  
Cover all things, Nectar's Son !

230

Meditate thou Oneness ever,  
Saturate thee with One ever,  
Lost in Oneness be for ever,—  
I-ness melts, O Nectar's Son !

231

When the I-ness melts and gone,  
Ignorance is wholly gone,  
Intuition then doth dawn,  
Intuit *Brahman*, Nectar's Son !

232

Intuit thus the *Brahman* ye,  
Knowing *Brahman*, *Brahman* be;  
Thou art *Brahman*, *Brahman* ye.  
Intuit *Brahman*, Nectar's Son !

233

One *samādhi* will not do,  
 Full of zeal thou *yog* pursue;  
 Break not practice, break not you,  
     Seeking comfort, Nectar's Son!

284

Seeking comfort, loving ease,  
 For light pleasures, friends to please,—  
 Anyhow thou must not cease  
     Work of *yog*, O Nectar's Son!

285

Nothing do depend upon;  
*Anapeksha* thou go on  
 With thy work of *yog* anon,  
     With thy worship, Nectar's Son!

286

If thou worship *Krishna-Syām*,  
*Kālī*, *Tārā*, *Siv* or *Rām* —  
 Every One is *samsār*-balm —  
     Love thy Daily, Nectar's Son!

287

Deity thy Lord, Lord of all,  
Deity made, became this all,  
Deity is He, She and all  
Deity *Brahman*, Nectar's Son!

288

Worship Deity, He does all,  
Worship Him in temples all,  
Worship Him in forms the all,  
In all things, O Nectar's Son!

289

See how fine the sky He colours!  
See how nice He makes the flowers!  
See how cooling rain He showers!  
See His glory, Nectar's Son!

290

On that tree, see, He is cawing,  
In boy yonder He is crying,  
In the kitchen He is frying;—  
Where not He, O Nectar's Son!

291

He unseen the plant grows there,  
 Whitens here the old man's hair,  
 Ever is He moving air,  
     Sweetly smiling, Nectar's Son!

292

Ever is He nearest thee,  
 All thy doings does He see,  
 All He knows whate'er think ye,  
     He thy guide, O Nectar's Son!

293

Ever moves thy *prân* within,  
 Ever moves thy blood, unseen,  
 He digests food takên in,  
     All He does, O Nectar's Son!

294

He does all, and all for thee,  
 Mighty, loving, all know He,  
 He thy prop and guide, Him see,  
     Loving be, O Nectar's Son!

295



See Him ever, think Him ever,  
 Him forget not, Him remember;  
 Chant His name, and worship ever  
 In and out, O Nectar's Son!

296

Goes to office He with thee;  
 By thy side, see, lies down He.  
 Eats He first, *prasād* take ye.—  
 Think this way, O Nectar's Son!

297

Busy with Him, full of Him,  
 Be thou lost in love for Him,  
 Then thou see the lucent Him,  
 See Him, know Him, Nectar's Son!

298

Then thou see Him in all form,  
 Many forms and formless form;  
 Get entire Him as perform  
 Ceaseless *yog*, O Nectar's Son!

299

Get Him, be absorbed in Him,  
 Be absorbed in Pure Supreme,  
 Be thou lost in Self Supreme,  
     Lost in *Pûrnam*, Nectar's Son!

300

Lose thyself by *yoga's* might,  
*Yog* perform in earnest right;  
 Patience makes thy labours light;  
     On with *yog*, O Nectar's Son!

301

On and on, with *yog* go on,  
 Keep it secret, or 'tis gone;  
 Hide thy *mantram* thou anon,  
     *Mantram* holy, Nectar's Son!

302

*Mantram* is Lord blissful, fine;  
*Mantram* is His name and sign;  
*Mantram* gives thee Lord benign;  
     *Mantram* gives all, Nectar's Son!

303

Let whole nature *mantram* sing,  
 Air and water *mantram* sing,  
*Jad* and *chetan* *mantram* sing,  
 Let all sing this, Nectar's Son!  
 308

*Mantram* be sung, *mantram* dear,  
 In and out, both far and near,  
 Everywhen and everywhere;  
 Only *mantram*, Nectar's Son!  
 309

Nothing but it, merge in this,  
 This alone, oh, bliss and bliss!  
 No intrusion, mind thou miss:—  
 Lord appears, O Nectar's Son!  
 310

Lord's seen in *samādhi's* peace:—  
 Splendourful, Source of all this,  
 Refuge of all, endless Bliss,  
 Pure and boundless, Nectar's Son! ,  
 311

Transient this *samādhi*-state,  
 Soon does vanish Lord thou met  
 Like the flash of lightning yet  
 See Him oft, O Nectar's Son!

312

See Him longer, get more Light,  
 Calming mind by *yoga*'s might,  
 More thou fight, the more the Light,—  
 On with practice, Nectar's Son!

313

Practise, practise, mind control  
 That thou ever see the Goal,  
 That thou ever be the Goal,  
 Stop not practice, Nectar's Son!

314

Stop not practice, know it right,—  
 Best *samādhis* give true Light,  
 None but them have got that might,  
 Vain inferring, Nectar's Son!

315

Buddhi sharpen, keenest make,  
 Self control thou must not break,  
 Help of teacher do thou take,  
     Learn the Truth then, Nectar's Son!  
                                     320

Learning Truth from teacher thou  
 Do apply thy reason now,  
 Must take help of teacher thou,  
     Doubts remove thus, Nectar's Son!  
                                     321

Thus the teacher's information  
 Will grow into firm conviction,  
 Then thou thirst for direct vision  
     Of the Truth, O Nectar's Son!  
                                     322

But thy reason, be it fine,  
 Enters not Domain Divine,  
 Then thy *yog* and love combine,  
     Quench thy thirst, O Nectar's Son!  
                                     323

Vain book-learning, reasons fine!—  
 Enter not they Land Divine!  
 They, of course, are helpers thine,  
     Take their help, O Nectar's Son!

316

Help they most thee, when thou do  
 Mind control and senses too,  
 Even-minded *yog*-work do;  
     Selfless work, O Nectar's Son!

317

Selfish men are bent on gain,  
 Mental calmness don't obtain,  
 Concentration can't attain,  
     Can't have *yog*, O Nectar's Son!

318

With thy study, reason calm,  
 Thoughtfulness and *prāṇḍyām*,  
 Concentration's surest balm  
     Train thy *buddhi*, Nectar's Son!

319

Buddhi sharpen, keenest make,  
 Self control thou must not break,  
 Help of teacher do thou take,  
     Learn the Truth then, Nectar's Son!

320

*Learning Truth from teacher thou*  
 Do apply thy reason now,  
 Must take help of teacher thou,  
     Doubts remove thus, Nectar's Son!

321

Thus the teacher's information  
 Will grow into firm conviction,  
 Then thou thirst for direct vision  
     Of the Truth, O Nectar's Son!

322

But thy reason, be it fine,  
 Enters not Domain Divine,  
 Then thy *gya* and love combine,  
     Quench thy thirst, O Nectar's Son!

323

*Karans* sleeping, thou do get  
 Pure Truth in *Samádhi*-state,  
 When thy mind thou concentrate  
 To perfection, Nectar's Son!

324

Thus the force of concentration  
 Knowledge gives of intuition,  
 Of Truth gives true direct vision.  
 Long for this, O Nectar's Son!

325

Long for this; move active on,  
 Persevering, cautious on;  
 Restless, fretful can't go on;  
 Patient move on, Nectar's Son!

326

Patient move thou on thy way,  
 'Can't I', 'Fail I' never say.  
 Rome was not built in a day.  
 Stick to thy work, Nectar's Son!

327



Stick to work and push ahead,  
 World is not a roses' bed,  
 Life blood must for *yog* thou shed,  
 Hero be thou, Nectar's Son!

328

Hero be thou, battle gain,  
*Yog* alone thy business main,  
 Love for work' removes all pain,  
 Lightens burden, Nectar's Son!

329

Love thy *yog* and love thy Goal,  
 Play the man in life thy whole,  
 This time must thou save thy soul,  
 Die the last death, Nectar's Son!

330

Let not this death new birth bring,  
 Let not death for thee have sting,  
*Ātman* fearless ever sing,  
 Up and doing, Nectar's Son!

331

Up and doing, up and doing;  
 Cling to practice, ever cling,  
 Ring thee up, oh, up thee ring;  
     Practise *yog*, O Nectar's Son!

332

Good for practice do select,  
 Bad for practice do reject,  
 Compromises don't accept,  
     Strong in mind be, Nectar's Son!

333

Strong in mind, unmind thy mind;  
 Don't, like craven, lag behind;  
 Many like thee height have climbed;  
     Wake and rise, O Nectar's Son!

334

Rise, and with thy might and main  
 Best *samādhis* do obtain;  
 Therefrom perfect Truth thou gain;  
     Test thy knowledge, Nectar's Son!

335

*Vedas* holy, teacher seer—

How they state the Truth do hear,

When those statements same appear

As thy knowledge, Nectar's Son !—

336

Then and then alone be sure

Thou hast got the Truth the pure,

Be thou then established sure

In the Truth, O Nectar's Son !

337

Truth is absolute, Divine,

Boundless *Brahman* blameless, fine,

Birthless, deathless, changeless Shine,

*Chit* eternal, Nectar's Son !

338

Self-effulgent, splendid Shine,

Formless, nameless, past all sign,

*Dik* less, *kāl* less, *gun*-less, fine,

Bliss unending, Nectar's Son !

339

Truth is One, and this One you,  
 Oldest One though ever new,  
*Brahman* causeless, elseless you,  
 Partless, perfect, Nectar's Son!

340

Nectar's Son, oh, Nectar thou,  
 One beyond the *Máyá* thou,  
 Thou the One Existence thou;  
 None but Thee, O Nectar true!

341

Neither being nor non-being,  
 Neither moving nor non-moving,  
 Neither good nor bad existing;—  
 Thou pure One, O Nectar true!

342

Thou pure One, oh, Thou alone!  
 Purest *Chit*, oh, Thou alone!  
 Thou the absolute alone!  
 Shining *Átman*, Nectar true!

343

Out of Thee then springeth all,—  
 Time and space and worlds the all,  
 Thou the refuge, source of all,  
     All are Thou, O Nectar true!

344

All are Thou and Thou art all,  
 All in Thee and Thou in all,  
 None but Thee in worlds the all,  
     Thee they move in, Nectar true!

345

Worlds unnumbered in Thee moving,  
 Many rising, many setting,  
 Many playing, past all counting,  
     Thou all these, O Nectar true!

346

All pervading Cause of all,  
 Verily, Thou art the all,  
 In Thee happen movements all,  
     Still Thou changeless, Nectar true!

347

Still Thou perfect, pure and blameless,  
 As before, still Thou art boundless,  
 As before, still Thou art changeless,  
*Vikârless* Thou, Nectar true!

348

*Vikârless*, became Thou all —  
 Being and non-being all,  
 Moving and non-moving all,  
 Good and bad too, Nectar true!

349

Goodness, badness Thou art all,  
 Abstract, concrete Thou art all,  
*Jad* and *chetan* Thou art all,  
 Time and space too, Nectar true!

350

Time and space thou, *bhubans* all,  
 Day and night and seasons all,  
*Tamas*, *rajas*, *sattwa* all,  
 What not thou, O Nectar true!

351

*Máyá, Jiv and Siv* Thou all,  
*Energy, force, power* all,  
*Baddhas, muktas, sádhaks* all  
 All Thou art, O Nectar true!  
 352

*Ichchhá, kriyá, jñán* Thou art;  
 Thou art whole and Thou art part;  
 Work and rest Thou; science, art;  
 Thou art all, O Nectar true!  
 353

In the sun Thou brightly shining,  
 In the river swiftly flowing,  
 In the flower sweetly smelling,  
 Everywhere Thou, Nectar true!  
 354

Roar as lion, cat Thou mew,  
 Hare Thou run, as dog pursue,  
 Thou art old and Thou art new,  
 Thou art all, O Nectar true!  
 355

Thou art good and Thou art bad,  
 Thou art glad and Thou art sad,  
 Thou art son and Thou art dad,  
     Thou art all, O Nectar true!

356

Thou art seeing, seen and seer;  
 Thou art doing, done and doer;  
 Thou art knowing, known and knower;  
     All Thou art, O Nectar true!

357

Thou art living, Thou the dead;  
 Thou the feeder, Thou the fed;  
 Thou the leader, Thou the led;  
     Maker, made Thou, Nectar true!

358

In the serpent bitest Thou,  
 In the bitten suffer Thou,  
 In the doctor treatest Thou,  
     Thou in medicine, Nectar true!

359



All-devouring death Thou art;  
 Nursing infants mother art;  
 Covering all darkness art,  
     What not Thou, O Nectar true!

360

Love and hate Thou, hunger, thirst,  
 Truth and mercy, malice, lust;  
 Future, present, Thou art past;  
     Hill and dust Thou, Nectar true!

361

Body, mind and *prān* art Thou;  
 Flesh and blood and bone art Thou;  
 Word and thought and doing Thou,  
     All art Thou, O Nectar true!

362

Great Thy world-form, grandest, fine!  
 Formless dost beyond it shine;  
 Melt in Formless world-forms thine,  
     Formless latest, Nectar true!

363

Formless, changeless, boundless ever,  
 Spotless, partless, elseless ever,  
*Gun*-less, *dik*-less, *kāl* less ever,  
*Chit* and Bliss Thou, Nectar true!

364

All receive their force from Thee,  
 All receive their light from Thee,  
 All reveal Thou, none doth Thee,  
 Thou beyond all, Nectar true!

365

Mind is minded though by Thee,  
 Senses work all though by Thee,  
 None of them, ay, graspeth Thee,  
 Thou past all, O Nectar true!

366

E'en with body bod'less ever,  
 E'en in death Thou deathless ever,  
 E'en in changes, changeless ever,  
 Pure thou ever, Nectar true!

367

Life and death, oh, seek Thou not,  
 Action, inaction seek Thou not,  
 Goodness, badness seek Thou not,  
 Calm and changeless, Nectar true!

368

*Pápa*m, *punya*m touch Thee not,  
 Pain and pleasure touch Thee not,  
 Worldly waves all touch Thee not,  
 Pure and changeless, Nectar true!

369

Pure and changeless shining ever,  
 All alone Thou shining ever,  
*Máyá*, two ness ceasing ever,  
 Shine Thou Real, Nectar true!

370

Shine Thou Self eternal, true,  
*Chat*, the Bliss, the Perfect too,  
 Spotless, partless, elseless you!  
 Shine Thou *Brahman*, Nectar true!

371

Shine Thou *Brahman*, Nectar pure!  
*Svaprakāsham*, *Amrit* sure,  
*Param'pad* shine ever-more,  
 Thou art *Aum*, the *Amritam*!

372

*Suddham*, *Buddham*, *Muktirūp*,  
*Siv-ādvaitam*, *Sāntirūp*,  
*Triptirūpam*, *Turyarūp*,  
*Brahm param Parāmritam*!

373

*Nityam*, *kev'lam*, *Māyātīt*,  
*Satyam*, *Pūrnām*, *Param'siv*,  
*Brahm Parātpar*, *Turyātīt*,  
*Ekam Paramāmritam*!

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GANDERBAL, KASHMIR.  
 August 7, 1926.

# YOGA AND PERFECTION

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## PART II.

*Mānav*! Child of Eternal Light!  
Child of Bliss! Thou Child of Might!  
Formless, boundless, blameless, bright,  
Self immortal, *Chit*-ful Light!

### 1

Self-effulgent, shining Light!  
How forget thou Self outright?  
*Ātman* thou, Supreme Delight,  
Bodies not thou, know it right.

### 2

Whence has come this cheerless sight?  
Whence has come this helpless plight?  
Whence has come this causeless fright?  
Whence is ignorance's night?

### \* 3

Does it suit thee sob and sigh ?  
 Does it suit thee weep and cry ?  
 Does it suit thee restless lie ?  
 Does it suit thee die and die ?

## 4

Self remember, Self regain,  
 Fearless, painless Self regain;  
 Self Supreme be thou again;—  
 This alone thy business main.

## 5

Birthless, deathless, changeless you,  
*Chit* eternal, partless too,  
 Bliss unending, formless you,  
*Âtman* absolute and true.

## 6

Wondrous is thy *Mâyâ*! Ye  
 Plunging in oblivion-sea  
 Boundless *Âtman* do not see!  
 Ignorance has covered thee!

## 7

By the force of *Máyá* now  
 Think thyself so little thou!  
 Tied to bodies anyhow  
 'T' and 'my' and 'all' allow!

8

*Karttá*, *bhoktá* thinkest thee,  
 Good and bad both do thou see,  
 Love and hate both do get ye,  
 All desires peep in thee!

9

Loaded with desires' chain,—  
 Creature in the *Máyá*'s pen,  
 Creature-comforts getting then—  
 Move in *karma*'s darkest den!

10

Bound by *Máyá*'s charming spell  
 Thou thyself to *Moha* sell;  
 Led by *karma*'s chain so fell  
 Whirl about in heaven, hell!

11

Thus the *Māyā* ties thee tight  
 Causing birth and death and fright,  
 Bringing darkest sorrow's night,  
 Giving thee this gloomy sight!

12

*Māyā* makes thee roll in mire!  
 Burn thou her with knowledge-fire.  
 Knowledge 'lone is sure destroyer  
 Of this conjuror so dire.

13

Knowledge yielding *Moksha's* Bliss  
 Get thou in *Samādhi's* peace .  
 For this thou must make mind cease;  
 Mind unmind thou, make mind cease.

14

This to do, now, must have you  
 Concentration' perfect, true,  
 Which you get when' you pursue  
 Sameśi Yōg that ōthū suit you.

15



To be fit for *Yog* so pure  
*Indriyas* control thou sure,  
 Have '*Sādāchār*' blameless, pure,  
 Oust immoral all impure.

16

How to do it, what to do  
 Sages, *Sāstras* will tell you.  
 Them approach with '*Sraddhā*' true,  
 I-lessness and patience too.

17

I-less first of all thou be,  
 Heaven's gate then opes to thee.  
 Hand Divine in works all see;—  
 Doer be not, I-less be.

18

I-less be, shun 'me' and 'mine'.  
 Ceaseless rain of Grace Divine  
 Does not enter system thine,  
 'I' remaining ad'mantine!

19

'I' remaining, know this too,  
 Seer's, *sāstra's* advice true  
 Can't be grasp'd, obeyed by you,  
 Can't thou hope for progress true!

## 20

Truth of truths all this, mind you,—  
 Lord alone is doer true;  
 'Gainst His will can never do  
 E'en the smallest action you.

## 21

.. 'Lord does all, I nothing do.'—  
 This is wisdom sound and true.  
 'I have done that, this I do'—  
 Ignorance it, know this too.

## 22

Be resign'd, and do deny  
 Petty 'I' and 'me' and 'my'.—  
 This the way to be, know ay,  
 • Biggest, purest *Soham-I*.

## 23

If thou want the progress sure,  
Drive thou must from system your  
I-ness, self-ness, whims impure,  
Self-conceit, thy en'my sure.

24

Dance on snake of vain conceit,  
Dance and dance and this defeat.  
Pedantry is self-deceit;  
Thou art not best, do mind it.

25

34515

Seek not honour, praise for thee,  
Honour all, do honour ye;  
Modest, meek, polite be ye,  
Sweet in words and conduct be.

26



Sweet in words and conduct be;  
Have good manners chastened ye;  
Have thou love for all thou see,  
Love all ardent, selfless ye.

27

Love thou all both great and small;  
 Lord hath made and loveth all!  
 Incommode thou none at all,  
 Harm thou none whate'er befall.

28.

Harm thou none, but serve thou all,  
 Serve thou Lord the dear in all.  
 Happy, if thee death befall  
 At the selfless service' call!

29.

Serve thou selfless; be thou pure;  
 Pure will see God certain, sure.  
 Lord not seen in heart impure;  
 Thou let nothing thee allure.

30

Pure in thought and deed thou be;  
 Try to feel for ever ye  
 In the living presence be  
 Of the Lord so holily.

31

Holiest, of Holy He;  
 Think of Him, and holy be.  
 Don't thou think or hear or see,  
 Touch or do what poisons thee.

32

Worldly-minded, God-less men,  
 Men immoral, selfish men,  
 Miser-men, and many men—  
 Shun these all, shun all bad men.

33

Badness shun, and pure be ye,  
 Stainless, blameless, guiltless be;  
 Lord is blameless, purest He,—  
 Pure thou be, and Him thou see.

34

Who their passions don't restrain,  
 Love of world in whom doth reign,  
 Who are bent on worldly gain—  
 They will never peace obtain.

35

Covetousness, pride — these two,  
 Lust and anger, gluttony too,  
 Sloth and envy—sins shun you,  
 Deadly seven these shun you

36

Fortitude and faith—these two,  
 Justice, temp'rance, prudence too,  
 Charity and hope gain you,—  
 Principal se'en virtues true

37

Moral be and mind control,  
*Indriyas* control thou whole,  
 This the way to save thy soul  
 Men immoral reach not Goal

38

Purest innocence ye get,  
 Be thou truthful, falsehood hate,  
 Liars move in *Máyá's* net,  
 Goal 'the Truth by truth thou get

39

Goal the Truth do thou attain  
 Doing duties might and main,  
 Never lazy do remain,—  
 Devil's workshop idle brain

40

Idlers harm their selves, 'tis true,  
 Incommode they ever do  
 Company and others too  
 Prompt and busy must be you

41

Be thou busy as a bee  
 Shun procrastination ye,  
 Thief of time this, do thou see  
 Work in time, and active be

42

Active be thou, patient be  
 Have endurance firmest ye,  
 Persevering ever be,  
 Never lose thy patience ye

43

Petulant, impatient men  
 Ever grumble they in vain;  
 Never do success they gain,  
 Never do they peace obtain!

44

If a small pain can't endure,  
 If a sound upset thee sure,  
 Sad is thy life, peaceless sure!  
 Be thou patient, calm and pure.

45

If the will of others do  
 Irritate thee, then, know you,  
 World is not a place for you;  
 This is not thy kingdom, true.

46

Thou to mix with many a mind,  
 To do works of many a kind;  
 How can peaceful calm thou find  
 If all things annoy thy mind?

47



Being ever honest, just,  
 Harmonize with all, thou must;  
 Or, be down, on luck thou fast,  
 And annoy all, to the last.

48.

In all doings, in all ye  
 Hand Divine, His presence see;  
 Welcome all as good, for thee.  
 Ever patient, calm thou be.

49

If thou bear not little pain,  
 How can calmness ever gain?  
 Greater pain and death's fell pain  
 Thee await;—prepare amain.

50.

On the anvil of all pain  
 Being hammered, do thou gain,  
 Strength and power, reason sane.  
 Welcome, pain, and patience gain.

51.

Work and pain are surest test  
 Of thy strength, they show thee best  
 They give chance of trying best  
 To be faultless, pure and chaste

52

So then, fear not trouble, pain  
 Fear not failure, 'tis much gain,  
 Pillar of success this main  
 Fight on till thou Goal attain

53

If impatient give up fight,  
 Lengthen thou the sorrow's night  
 Life is ceaseless, restless fight,  
 Patient march on, get true Light

54

Life is full of struggles sure,  
 They alone survive, be sure,  
 Who can calmly all endure,  
 Who are patient, calm and pure

55

Be His servant ever 'thou,  
 'Mine' and 'my' shun here and now.  
 For His *samsār* do work thou;  
 Fit thyself 'for 'work thou 'now.

60

Full of struggles human life;  
 Only fittest do survive.  
 In the rosy 'morn of life  
 Make 'thy system fit 'for strife.

'61

Win thou from 'thy school and college  
 All the diff'rent 'kinds of knowledge;  
 Diligent thou careful' manage  
 Multiplying all 'this Knowledge.

'62

Logic, philosophic 'writ  
 By the authors 'special' 'fit  
 Read thou 'careful, read discreet,  
 Follow line 'of teas'ning neat.

63

History 'books 'do thou read,  
 Books on 'good men's noble deed,  
 Books on arts and science read.  
 Reading good books do thou need.

64

Which to read, which not to read  
 In this take the teacher's lead;  
 Do thou just as teacher bid;  
 Never do thou bad books read.

65

Books on *'vivek's* lustrous glow,  
 Books on *'virág's* mighty blow,  
 Books on *'bhakti's* charming 'flow—  
 Read 'with *sraddhá*, read and know.

'66

Do remember what you read;  
*'Srutis, 'puráns, 'smritis* read.  
 Do 'between the lines thou read;  
 Study, 'and 'thy *buđđhi* feed.

'67

Men immoral selfish men,  
 Worldlings all in *Moñā's* den  
 With their turbid *buddhi* then  
*Sāstras'* meanings cannot ken.

68

Free thee from the *Moñā's* pen,  
 Have thou purest *buddhi* then,  
 Have thou mental calmness then,  
 Books then read, and truly ken.

69

Read with help of learned teacher,  
 Read with calmness, read with *vichār*,  
 Read with I-less, humble nature,  
 Read and hear from I-less teacher.

70

Reason sound, true obser,  
 Clear and thorough intr,  
 Thoughtfulness and quick  
 Grow " " knowledge to "

71

Thus then, thou acumen gain,  
 Keen intelligence obtain,  
 Understand all things so plain,  
 Power, force does mind attain.

72

Let not learning I-ness grow,  
 Learn not for pedantic show,  
 Let thy learning meekness sow,  
 From thy learning Goal thou know.

73

Learning tells thee what is Goal,  
 Tells thy duties clearly whole,  
 Tells thee how to save thy soul,  
 Learning helps to win the Goal

74

Full of faith and modesty  
 Follow teacher, *sāstras* ye,  
 True guides they, mislead not thee;  
 Don't distrust them, faithful be

75

Men immoral, selfish men,  
 Worldlings all in *Moha's* den  
 With their turbid *buddhi* then  
*Sâstras'* meanings cannot ken.

68

Free thee from the *Moha's* pen,  
 Have thou purest *buddhi* then,  
 Have thou mental calmness then,  
 Books then read, and truly ken.

69

Read with help of learned teacher,  
 Read with calmness, read with *vichâr*,  
 Read with I-less, humble nature,  
 Read and hear from I-less teacher.

70

Reason sound, true observation,  
 Clear and thorough introspection,  
 Thoughtfulness and quick perception  
 Grow thy knowledge to perfection.

71

Thus then, thou acumen gain,  
Keen intelligence obtain,  
Understand all things so plain,  
Power, force does mind attain.

72

Let not learning I-ness grow,  
Learn not for pedantic show,  
Let thy learning meekness sow,  
From thy learning Goal thou know.

73

Learning tells thee what is Goal,  
Tells thy duties clearly whole,  
Tells thee how to save thy soul;  
Learning helps to win the Goal.

74

Full of faith and modesty  
Follow teacher, *sāstras* ye;  
True guides they, mislead not thee;  
Don't distrust them, faithful be.

75



Acts which *sâstras* ask you do  
 Nicely, timely must do you,  
 Acts forbiddên must not do,  
 Do thy duties honest, true

76

Have thou love for works you do,  
 Work with zeal and patience too,  
 Selfless, skilful duties do  
 In the way thy guide tells you

77

Holy *brahm-muhûrtta's* time,  
 Wake thou must before this time  
 Up the progress' height to climb  
 Have then thoughts Divine sublime.

78

Sing the name of Lord of Love,  
 Sing His praise with heart of love,  
 Sing with voice so chocked with love,  
 With thy whole self dyed in love!

79

Name thou think on, utter, sing;  
 Let the name in system ring;  
 To Him do thou loving cling;  
 Be-all, End-all Him thou sing.

80

Cherished Treasure in thy heart,  
 Let Him wake up in thy heart!  
 Plunged in His thought, wash thou dirt  
 All the dirt from out thy heart.

81

Do recite from holy pages  
*Holy mantras* of His praises.  
 Do remember saints and sages  
 Of all climes and of all ages.

82

Do remember teacher kind,  
 Eyes to him with love thou bind;  
*Bend thy head with loving mind.*  
 Wish all well with heart and mind.

83

Then try easing nature ye,  
 Cleanse thy teeth then thoroughly,  
 Take then first bath properly,  
 All before the sun-rise, see.

84

Then when few stars twinkle still,  
 Morning *Sandhyá* 'gin thou wilt;  
 Think on meaning, *Brahman* feel,  
 Demon of sin thus thou kill.

85

Then of duties do think ye  
 Of the day in front of thee;  
 How to do them find out ye,  
 Time dividing properly.

86

Look to Lord for helping thee;  
 Beg success of Mercy's Sea.  
 He alone is helped, know ye,  
 Lord whose helper kindly be.

87

Thou resign to Lord supreme;  
 Do depend on none but Him,  
 All thou want thou ask of Him,  
 Him the only prop thou deem.

88

Fervent prayer Lord doth hear  
 Issuing of heart sincere  
 Lord is softened by thy tear,  
 Prayer true will reach His ear.

89

Prayer sure doth reach His ear,  
 Lord of Mercy ever near,  
 Prayer drives away thy fear;  
 Pray and pray, and be of cheer.

90

If thou want not earthly thing,  
 For His grace to Him thou cling;  
 "Give me, Lord, Thy Grace", thou sing  
 "Grace by which pure *prem* will spring."

91

Or, with warm devotion say,—  
 “Lord, my Guide! I know not way;  
 Take this blind to Thee, I pray,  
 Keep me at Thy feet for aye!”

92

“Can’t I cross the *samsār*-sea  
 Thou unless my pilot be!  
 Storms of sea control all Ye!  
 On my way do Thou guide me!”

93

“Gracious, mighty, all-know Ye!  
 Know not I the good for me!  
 What is best for me do Ye!  
 Be Thou kind to way-worn me!”

94

“I resign myself to Thee!  
 Nothing do I want for me.  
 Keep me anyhow, like Ye;  
 Let Thy will be done on me!”

95

“What I pray for? Thou art all!  
 Thou art ever doing all!  
 Who am I to pray at all?  
 Silence is my prayer all!”

96

Any such or other way  
 To the Lord with ardour pray;  
 Prayer thine sincerely say;—  
 Knows He all, He knows for aye!

97

Do then timely day's work thine;  
 Every work do very fine;  
 Lose not patience, temper thine;  
 Work to please the Lord benign.

98

Just before the bed-time see  
 How was day's work done by thee;  
 Must defects all notice ye,  
 Them correct thou properly.

99

In thy actions all, mind ye,  
 Exercise true reason free.  
 Reasonless and rash thou be,  
 Fall down into danger-sea.

100

Fall down like Icarus ye;  
 So then, never rash should be.  
 Purest judgment must have ye,  
 Be thou careful, cautious be.

101

Let thee pitch thy aim most high;  
 Work at it thou live or die;  
 Laugh to scorn the death though nigh;  
 Cowards every moment die.

102

Every moment noblest live;  
 Duties never ill-done leave;  
 Greatest aim to reach thou live;  
 This will blessing of peace give.

103

Hope, the balm of life, have ye;  
 Kick off gloom of misery.  
 Lord of Mercy is by thee;  
 Ever-gracious on all He.

104

Like the gentle drops of rain  
 Comes down from the Mercy's Main  
 Grace to all both sane, insane  
 To uplift all, kill all pain.

105

Verily, He kills all pain.  
 Stick to Him;—this duty main.  
 Spiritual practice sane  
 Do continue might and main.

106

To the spiritual life  
 Must conform thy worldly life.  
 Do convert entirest life  
 To one uniform good life.

107



Be thou good and honest be,  
 Virtues all acquire must ye  
 Virtuous is hero, see,  
 Truest man undoubted he.

108

Virtue maketh man of thee.  
 Should spontaneous it be.  
 E'en in dream-state must be ye  
 Free from vice, impurity.

109

Virtues must acquire thou all.  
 They need sacrificing all.  
 Sacrifice thy self and all  
 At the virtues' noblest call.

110

See the ceaseless sacrifice  
 Nature to Lord makes so nice!  
 Man's whole life is sacrifice —  
 Self-denying sacrifice!

111

Sacrifice is virtue main;  
 Sacrifice alone true gain;  
 Sacrificing, Self regain;  
 Sacrificing, Goal attain.

112

Sacrifice thyself to all,  
 To the world, to Lord withal;  
 Serve thou selfless, serve thou all;  
 Serve the Lord, serve Him in all.

113

With thy *hōm* serve *devas* all,  
 With thy *svādhyāy*, *rishis* all,  
 With the *srāddhas*, *tarpanas* all  
 Serve with faith thou *pitris* all.

114

Helping needy, lame and blind,  
 Serving patients body, mind,  
 Serving *bhikshus* whom thou find,  
 Serving guests thou serve mankind.

115

Serve thou *bhûtas* giving food.  
 These five kinds of service good  
 Do thou daily, as thou should,  
 In the purest, meekest mood.

116

Do thy *sandhyâ* thrice a day,  
 Three baths are good, *sâstras* say.  
 Worship do as guide doth say;  
 Lord remember thou for aye.

117

Him remember, be thou His,  
 Make thy mind and body His;  
 Think Him till thy mind do cease;  
 Think Him, know Him as He is

118

By an artless art of His  
 World has He made as it is,  
 Full of endless mysteries  
 He has made all, He is these.

119

All that seem to be are He,  
 Self-existent, Blissful He;  
 Think of Him and blissful be,  
 Journey's truest End is He.

120

*Prānāyām* and *Hath-yog* too  
 Learn thou from thy teacher true;  
 In his presence practise you  
 With the care and caution due.

121

Bedding, clothing, *āsan* all  
 Share with none, with none at all;  
 Pure and clean thou keep them all;  
 Be not fop in *Māyā's* stall.

122

Foppish dandy be not thou;  
 Luxury thou don't allow;  
 With excuses lamest thou  
 Don't deceive men anyhow.

123

*Working selfish, mean and low,  
 Insincerely do not show  
 That thou selfless did it so  
 For the good of all thou know.*

124

*Though thou think thou can deceive,  
 Still thou cannot all deceive;  
 Wiser, shrewder men still live,  
 They thy words all don't believe.*

•125

*Still there is the One Divine,  
 Ever-wakeful, lustrous Shine!  
 Knows He doubtless thoughts all thine,  
 Ever-wakeful Lord benign!*

126

*Know — thou hast to be in bed  
 Which thou hast so fondly made.  
 So, sincerest life be led;  
 Be thou honest till be dead.*

127

Cut the throat of weakness all,  
 Weakness great and weakness small.  
*Rág* and *dvesh* will have a fall.  
 Do thy duties selfless all.

128

Monthly, yearly duties all,  
 Ceremonies sacred all,  
 Festivals so holy all;—  
 Do them nicely, timely all.

129.

*Tirthas*, holy places see;  
 Full of *sraddhá* do there ye  
 Special duties properly;  
 Money, labour mind not ye

130

Charity must do there thou  
 Open-hand, as means allow;  
 Modest, meek be ever thou;  
 To the Lord in all do bow.

131

Ever holy, pious, just  
 Purest life there lead thou must.  
 Waste no time, be not unjust,  
 Worship not desire and lust

132

When of saintly man thou know,  
 Present in hand to him go,  
 Bow to him with *bhakti's* flow,  
 Serve him, hear him, nobler grow.

133

In the name of service, see,  
 Thy desires serve not ye;  
 Seek the *servéd's* pleasure ye;  
 Selfless, active, loving be.

134

Selfless love alone won't do;  
 Ripest reason need you too.  
 Monkey had much love, 'tis true;  
 How he served with sword, know you!

135

In the way of service stand  
*Ripus* six, the devil's band.  
 Works of service do demand  
 Purest heart and cleanest hand.

136

Loving worship holy, pure,  
 Service true that's worship sure  
 Will the *samsâr*-illness cure,  
 Bring the bliss unending sure.

137

In the name of worship pure  
 Don't do sin and crime, be sure;  
 Don't be thou fanatic sure,  
 Prince of darkness don't adore.

138

Prince of darkness don't adore;  
 See not dirt in others' door,  
 Ever sweep thy door before;  
 Blameless, bright be evermore.

139



Prince of darkness don't adore,  
 Dark illusion kill by lore,  
 Be not *tâmas*, high thou soar,  
*Vijnân* into thee thou pour

140

Prince of darkness don't adore,  
 Ever Heaven's Grace implore  
 For thy reaching Blissful Shore  
 Where is *Mâyâ* known no more

141

*Mâyâ's* show this MANY is,  
 Where thou touch thou catch disease,  
 Hold off *Mâyâ*, be at ease,  
 Get the Lord and *Mâyâ* cease

142

Heaven-minded thee thou hearten,  
*Mâyâ's* nature know for certain,  
 Cover her with Heaven's curtain,  
 See the Lord in all thou certain

143

See the Lord in men at arms,  
 See the Lord in nature-charms,  
 See the Lord in killing germs,  
 See the Lord in mother-arms.

144

See Him thou in hill and dale,  
 See Him thou in sea and gale,  
 See Him thou in rain and hail,  
 See Him thou in bright and pale.

145

See Him thou in hunger, thirst;  
 See Him thou in anger, lust;  
 See Him thou in just, unjust;  
 See Him thou in future, past.

146

See the Lord in bad and good,  
 See the Lord in drink and food,  
 See the Lord in men and wood,  
 See the Lord in all for good.

147

Try to see the Lord in all,  
In things all, in movements all,  
Him remember in times all,—  
One remains in place of all

148

Any object when thou see,  
Him in realness thou see  
Where thou get else? How else see?  
He alone is, none but He

149

Cat-form when thou seem to see,  
Think not cat, do think it He,  
See not cat, but Him thou see  
Names and forms all are but He

150

Atom when thou seem to get,  
'Atom'-name thou do forget,  
Feel in this the *Pûrnam* yet,  
On the *Pûrnam* meditate

151

Uniform Continuum,  
All-pervading, changeless, calm,  
*Samsār*-illness' surest balm,  
Self Supremest, Shining Calm.

152

Bliss eternal, *Chit*-ful Light,  
One beyond the *Māyā*'s night  
Causeless, elseless, purest, bright,  
*Pūrnā* do remember right.

153

He alone the bodies all,  
He alone in bodies all,  
He does think in bodies all,  
He does work in bodies all

154

See thou Oneness, many kick,—  
Fear and anger shun thou quick;  
*Prem* and *kshamā* ever seek;  
*Kām* thou give up, truth thou speak.

155

*Dharma* springs from truth the firm,  
 Grows by gifts and kindness' charm,  
 Lives in *kshamā* — feel not harm,  
 Dies by anger's poison-germ.

156

Hold thou *dharma*, pure thou be,  
 Do remember Mercy's Sea.  
 When thy mind doth elsewhere flee,  
 Bring again to Lord's feet ye.

157

Liking some, disliking some,  
 Fearing some do not become  
 Thee who worship *samsār*-balm,  
*Viswa-mūrti* pure and calm.

158

Everywhere is samest He;  
 With the same eye do all see.  
*Doshas* all do sweep now ye;  
 Pure and calm thou try to be.

159

If thou go on in this way,  
 I-ness will be melting away,  
*Chitta* will be pure and gay,  
*Buddhi* graspeth Oneness aye.

160

*Vivek* lustrous get then thou,  
 'I am He' on thee dawns now.  
*Yog* continue and get thou  
*Virág* that doth all dis'llow.

161

Practise *yog* thou little longer,—  
*Vivek*, *virág* will be stronger,  
 Love and hate grow weaker, weaker,  
*Chitta* clearer, calmer, purer.

162

*Máyá's* magic mind not ye,  
 She then has no charm for thee,  
 Even-minded bear all yê,  
*Sraddhá* pure then comes to thee.

163

World be fire and fire to thee,  
Eager thou be to be free,  
Long for direct vision ye,  
Long for teacher perfect, free

164

Such a teacher when thou get,  
Faith in whom thou have direct,  
Free to be from *Máyá's* net  
Sit at his feet *bhakti* wet

165

Sit at feet of teacher kind,  
Give to him thy body, mind,  
Thou to him thyself do bind,  
Serve him, speak to him thy mind

166

Serve him I less with devotion,  
Patience, meekness love emotion,  
Follow faithful his direction,  
Learn the Truth by proper question

167

Guide thy only friend on earth,  
 Bonds all other break with mirth,  
 Now thou have a newer birth,  
 Give up thine old home and hearth

168

Give up, give up all possession,  
 Sever, sever all connection,  
 Cut off, cut off all affection,  
 World avoid in thought and action

169

Turnished with four *sādhans* thou  
 Formally be *bhūṣhu* now,  
 Truest *bhikṣhu* must be thou  
 Compromises don't allow

170

Duties of this new life pure  
 From thy teacher learn thou sure,  
 Do observe them *samsār* cure,  
 Be thou holy, be thou pure

171



Senses' holes all obturate,  
 Earth and heaven all forget,  
 Body-thought obliterate,  
 Let all thoughts do mind vacate.

172

Deeper, deeper meditate,  
 Mind thou fully concentrate,  
 Intuition do thou get,  
 Getting knowledge thee perfect.

173

Ceaseless work thou all alone,  
 Self alone thou think alone.  
 Only Being thou alone!  
 Ever do thou be alone.

174

Be alone and live alone;  
 Homeless do thou move alone;  
 With *titikshā* live alone,  
 None depend on, move alone.

175

Patrons or means seek thou none,  
 Gold and silver must have none,  
 Calm remain thou, no where run,  
 Don't enjoy thou *Máyá's* fun

176

Don't enjoy thou *Máyá's* fun,  
 Things all charming must thou shun,  
 Snakes in grass they — spare they none,  
 Spoil thy life they,—them thou shun

177

*Raktabīj* of *kām* do shun,  
 So long as he in thee run  
 Cannot peace and bliss be won  
 E'en by *sanyás*, Nectar's Son!

178

*Gaurik* cloth and *kamandal*,  
*Sikhá* sacred thread and all  
 Will be vain if thou do fall  
 At the feet of passions all

179

Don't enjoy thou *Máyá's* fun,  
 Things of earth thou seekest none,  
 Body-bondage must thou shun,  
 Fearless be thou, frighten none

180

Body-fondness shun thou must,  
 Shun thou comfort, *lobh* and lust,  
 Shun thou sloth, and be thou must  
 Bold and hardy, honest, just

181

Live on *mádhukar* food must,  
 May not bad food bring disgust  
 All food samely take thou must,  
*Brahman* see in all repast

182

*Mádhukar* beg once a day, ,  
 Trouble *gríhís* in no way,  
 Take but what themselves give  
 Seek no more food, mind it aye

183

Needful quantum when thou get  
 Beg, accept food by no rate.  
 When enough food don't thou get  
 Lose not calmness, none thou hate.

184

Be content thou, ever be.  
 Facing which way should eat ye,  
 Questions such concern not thee;—  
 Oneness everywhere thou see.

185

Save for timely begging food,  
 Nearing *grihis* is not good.  
 Loneness ever seek thou should  
 Full of *virág*, pious mood.

186

When are offered things to thee  
 Don't accept more than need ye;  
 More the *virág*, less need ye;  
 Less thou have, thou better be.

187

Than the needful get no more;  
 For thy future never store.  
 Less thou want and higher soar.  
 Riches bar to Griefless Shore

188

Do thou live with *virág* father,  
*Mádhukar* the kindest mother,  
*Sraddhá* wife, and *bhakti* daughter,  
*Jnán* thy son, and with no other.

189

Be idealest anchorite,  
 Be thou ever blameless, bright,  
 Ever carry knowledge-light,  
 Do dispel ignorance-night.

190

Lose not, lose not pureness thine;  
 In thy nobleness do shine;  
 In thy excellence Divine;  
 Shine thou in thy goodness fine

191

Be idealest anchorite,  
 Be thou grave, be never light,  
 Do remember Goal post right,  
 Ever long for endless Light

192

Every moment do thou see  
 How for Goal are trying ye  
 Every moment do thou see  
 True things truly done by thee

193

Lose not thee in drinking eating,  
 Lose not thee in parlour meeting,  
 Lose not thee in anger heating,  
 Lose not thee in running sitting

194

Loudly laughing lightly talking  
 Fighting joking jesting mocking  
 Graceless moving vainly walking—  
 These for hermit surely shocking

195

If the earthy charming sight  
 Tie thy wistful eyes so tight,  
 Lord to see they have no right  
 Lord of Beauty, Lord of Light.

200

If the earthly things do chain  
 Senses and thy mind insane,  
 What claim have they still to gain  
 Lord of Bliss, the Nectar's Main?

201

Hither, thither wistful looking,  
 Information needless seeking,  
 Faults of others ever picking,  
 Lightest pleasures ever seeking—

196

These and such things ever shun,  
 Unbecoming works all shun;  
 Be thou graceful, lightness shun,  
 But thy teacher mix with none.

197

Mix with none but teacher thine;  
 Seek thou ever Lord benign.  
 With thy sacred *yog* divine  
 Mammon-worship don't combine.

198

Every getting must shun you  
 If without it you can do;  
 Sure without much can you do  
 If thou have the *virdg* true.

199



If the earthy charming sight  
 Tie thy wistful eyes so tight,  
 Lord to see they have no right  
 Lord of Beauty, Lord of Light.

200

If the earthly things do chain  
 Senses and thy mind insane,  
 What claim have they still to gain  
 Lord of Bliss, the Nectar's Main?

201

Let thy eyes see Him alone,  
 Let thy mind think Him alone,  
 Thou be full of Him alone;  
 He alone is, He alone!

202

Never must thou Him forget,  
 Sacred duties don't forget;  
 Don't to senses thee subject;  
 One sick sheep doth flock infect.

203

Ever holy anchoret!  
 Shining Self thou don't forget  
 Don't thou enter *Máyá's* net,  
 Be not caged in bodies yet

204

Ever holy anchoret!  
 Sacred duties don't forget,  
 Mind control by *yog* direct,  
 Be thou blameless, thee perfect

205

Under all conditions ye  
 Calm and quiet in mind be,  
 Praise and blame be same to thee,  
 Gain or loss thou samely see

206

Loss thou feel not, what lose ye?  
 Gain thou feel not, what gain ye?  
 Praise thee reach not, who praise thee?  
 Blames thee reach not, who blames thee?

207

Thou the *Ātman* ever-free,  
 Out of reach of bonds all ye,  
 Self Supreme eternal ye;  
 None or nothing is but Thee.

208

Love and hate and praise and blame,  
 High position, name and fame —  
 Meaningless, exist in name :  
 Real not the *Māyā's* game!

209

World is *ignis-fat'us* ay,  
 All misleads both low and high;  
 Shun thou must now 'my' and 'thy',  
 Shun thou petty, helpless 'I'.

210

Be thou biggest *Soham-I*,  
 Absolutest, *Bhumā-I*;  
 Causeless, birthless don't thou die,  
 Stainless, painless, changeless ay.

211

Shame it is, oh, shame and shame,—

Thou to *Mâyâ* has been tame!

Thou the *Âtman* ever same,

Self remember, kill that dame

212

*Mâyâ* does thee desecrate,

*Mâyâ* does thee depredate;

*Mâyâ* must thou deprecate,

*Mâyâ* must thou extirpate.

213

Mind is ever obstinate;

Mind for fighting actuate,

Mind first thou must animate,

With thy mind self extricate.

Don't thou falter, don't thou stand,  
 Duties ceaseless fight demand;  
 Fearless, tactful thou withstand  
 All attacks of *Máyá's* band.

216

Don't from true path deviate,  
 Let mind itself expurgate,  
 Let mind itself consecrate,  
 Let mind calmness generate.

217

Let mind calmness generate,  
 Knowledge in *samádhi* get;  
*Máyá* thou exterminate,  
 Self Supreme become thou yet.

218

Fight thou on life-battle ye,  
 Fight to last and fearless be.  
 Have thou patience, faith in thee,  
 Faith in *Vedas*, teacher free.

219

Teacher do thou obsecrate,—  
 “*Mâyâ* does enthrall me yet,  
 Me she does intimidate,  
 Kindly, Lord, me liberate!

220

“Kindly, Lord, thou make me free,  
 Make me blissful, peaceful ye,  
 Kindly give me knowledge ye,  
 May I *Âtman* truly be

221

“May become I *Âtman* free,  
 Birthless, deathless, changeless be,  
 Kindly do thou pity me,  
 I resign myself to thee!

222

“I resign myself to thee,  
 Bow to thee, for ever thee;  
 Show the way to Bliss to me,  
 Make me perfect, ever-free

223

“Free me from this *samsár*-hell,  
 Mental darkness do dispel,  
 Truth me kindly do thou tell,  
 Tree of all my doubts do fell!”

224

Then the teacher, kind is he,  
 Tells the sacred Truth to thee;  
*Vedas*' words all does tell he,  
 Makes the Truth so clear to thee.

225

Secret, sacred Truth thou hear  
 Full of faith and full of cheer;  
 Try to understand Truth dear  
 With the help of reason clear.

226

Bear in mind that reason your  
 Should conform to *Vedas* pure;  
 Doubts remove by reason sure,  
 Mind convince by reason pure.

227

*Virág-vichār's* true perfection,  
 On the Truth deep meditation  
 Make the teacher's information  
 Soon grow into firm conviction.

228

Then thou long for direct vision,  
 Perfect wisdom's pure fruition,  
 Long thou too for true perfection  
 Way to which is *nididhyāshan*.

229

For this hermitage thou find,  
 Good for *yog* and good for mind;  
 All but *Brahman* leave behind,  
 Sit therein with quiet mind.

230

All but *Brahman* leave behind;  
 Many-ness do leave behind.  
 With pure Oneness feed thy mind,  
 Practise thus till *yog* thou find.

231



Meditate thou Oneness ever,  
 Boundless, Shining Oneness ever;  
 By thy thoughts and doings ever  
 Strengthen Oneness, two-ness sever.

232

"I am *Brahman* free and pure,  
 All-pervading *Brahman* sure,  
 Partless, spotless, blameless, pure,  
 Causeless, boundless, elseless sure.

233

"*Soham, Soham*, Self am I;  
 Shining Self Supreme am I;  
 Nothing, nothing, none but I;  
 Birthless, deathless, changeless I."

234

Thus thou ever meditate,  
 Thus thy mind thou concentrate,  
 Mind thou ever saturate  
 With the Shining Oneness yet.

235

*Pratyāhār's* aid do thou take,  
 Nothing let thy Oneness shake,  
 Nothing let thy *dhyānam* break,  
 Full of Oneness mind thou make.

• 236

Mind to Oneness ever keep,  
 Let all *karans* go to sleep,  
 Blissful knowledge will then peep  
 In *samādhi's* *Chit*-ful sleep.

237

Practise thou *samādhi* ever,  
 Ceaseless, breakless, careful ever,  
 Let intrusions cease for ever,  
 Truest *yog* thou have for ever.

238

Get *samādhis* highest, fine;  
 Do control *samādhis* thine;  
 Be established in Divine;  
 Be thou absolute Divine.

239

Thou the *Brahman* blissful, bright,  
 Omniscient, eternal Light,  
 Self-effulgence, ever-bright,  
 Self beyond the *Máyá's* night.

240

*Suddham, Buddham, Turyarûp,*  
*Sivâdvaitam, Muktirûp,*  
*Brahma param, Sântirûp,*  
*Sarvâtîtam, Triptirûp.*

241

*Nityam, Kev'lam, Sarvâtî,*  
*Satyam, Pûrnam, Param'siv,*  
*Brahm Parâtpar, Turyâtî,*  
*Aum Tat Sat, Aum, Máyâtî*

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Zetheyer, Kashmir.  
 October 11, 1926.

## APPENDIX

*Abhimān(a)*—pride, self conceit

*Adhyās(a)*—super imposition

*Alpam*—smallness

*Amrit(am)*—nectar   immortality, final beatitude   the Supreme Spirit

*Anapeksha*—not minding, requiring or depending upon anything

*Asan*—a cloth or skin or any other thing, upon which one sits

*Ashrams*—four orders of life,—(1) student life, (2) householder's life, (3) ascetic life, (4) life of complete renunciation

*Atman*—soul, the individual soul, the Supreme Self

*Aum*—Brahman, symbol of Brahman

*Baddha*—bound

*Bhakti*—devoutness, mixed feeling of sacred love and reverence

*Bhīṣhu*—one belonging to the fourth order of life

*Bhoktā*—enjoyer

*Bhuban(as)*—worlds

*Bhumā*—Infinite, Brahman

*Bhūtas*—living beings

*Brahma muhurita*—the period of 48 minutes just preceding the last 48 minutes of the night

*Brahman*—the Supreme Being

*Buddham*—All knowing

*Buddhi*—intelligence, intellect

*Chakras*—mystical centres in human body

*Chela*—disciple

*Chetan(a)*—animate

*Chit*—Pure intelligence, Soul, the Supreme Spirit

*Chitta*—mind

*Devas*—gods

*Dharma*—spirituality

*Dhyānam*—meditation

*Dik*—space, the Power causing the idea of space

*Doshas*—defects

*Dvesh*—hate

*Dhairik*—dyed with ochre

*Grih*—a house-holder

*gunas*—the 3 constituents of Prakṛiti, the 3 properties belonging to all created things

*gunātīta*—transcending all *gunas*

*Haridās*—a follower of Śrī Chaitanya For his vaishnavism he was severely flogged by the order of a Mahomedan Kazi at 22 market places and was thrown into a river as dead, but he neither died nor gave up his religious convictions

*Hom(a)*—offering of oblations to gods into sacrificial fire

*Ichchhā*—volitional power

*Indriyas*—organs, fourteen in number—five of perception, five of actions and the four internal organs

*Ind(a)*—inanimate

*Jap(a)*—muttering of mantras

*Jiv(a)*—individual soul

*Jñān(a)*—Knowledge Power causing knowledge

*Kāl(a)*—Time, Power causing the idea of time

*Kāma(a)*—desire, lust

*Kamandal*—a water pot used by ascetics

*Karanas*—*indriyas*, both internal and external

*Karma*—action

*Karttā*—doer

*Keval(am)*—sole, absolute

*Kriyā*—action, Power causing movements

*Krodh(a)*—anger

*Kṣhamā*—forgiveness

*Lobh(a)*—hankering after food

*Lādhukar*—alms collected by begging from door to door

*Lānav(a)*—man, descended from Manu (thinking faculty)

*Mantra*—a formula sacred to any Deity

*Maun(a)*—silence

*Mauni*—observing silence

*Māyā*—illusion, the Power causing illusions (Vide I 215—233)

*Māyātīta*—beyond *Māyā*

*Mitāhār*—moderation in diet Sāttvik food taken in such a quantity that the fourth part of the belly may remain empty, with the desire of pleasing the Lord not the palate

*Moha*—delusion, fascination

*Moksha*—eternal liberation of the soul from pains and bondages, final beatitude

*Mudrās*—certain positions, especially of the fingers, practised in religious worships

*Mukta*—who has attained final emancipation

*Muktirop(a)*—embodiment of final beatitude

*Nāms*—names

*Nididhyāshan(a)*—profound and continuous meditation

*Nityam*—eternal

*Niyam(a)*—restraint of mind, purification, contentment, study of the scriptures and the meditation of God

*Pāpam*—sin, demerit

*Para*—higher

*Parābar*—higher and lower

*Parama*—highest

*Pāsh(a)*—the bond which enchains the individual soul

*Pashu*—the soul in bondage

*Patl*—the Lord

*Pitris*—ancestors

*Prāna*—respiration, vital air, principle of life

*Pranav(a)*—the sacred syllable Aum

*Prānāyam*—restraining or suspending the breath in the proper way

*Prasāda*—remnants of food offered to God

*Pratyāhār*—withdrawing the mind and indriyas from their objects

*Prem*—ardent love for God

*Punyam*—virtuous deeds, religious or moral merit

*Puranas*—sacred works, 18 in number, supposed to have been composed by Vyāsa

*Purnam*—perfect

*Rāg(a)*—affection

*Rajas*—the second of the 3 gunas

*Raktabij*—an Asura, so named because out of each drop of blood falling from his body on the ground, one Raktabij of equal strength used to be born

*Rām*—Vishnu born as the first son of Dasharath When he was about to pluck out one of his lotus like eyes for the worship of Durgā, she appeared and gave him the desired boon of victory in his wars with Rāvana

*Ripus*—enemies—lust, anger, gluttony, infatuation, pride and jealousy

*Rūpas*—forms

*Sadāchār*—virtuous conduct

*Sādha*—one practising yoga

*Sādhana*s—(1) vivek, (2) virāga, (3) longing for liberation, and (4) the group of 6 qualities

*Sahasrār(a)*—a thousand petalled lotus, perceived by the yogins in the brain

*Samādhi*—perfect absorption of thought into the one object of meditation

*Samkalpa*—mental resolve

*Samsār*—mundane existence the world, worldly life, succession of births and deaths

*Sandhyā*—The morning, noon and evening prayers

*Sāntirūp*—embodiment of Peace

*Sanyās*—formal acceptance of the fourth order Complete renunciation of the world

*Sarvātīta*—beyond all

*Sat*—existence

*Satyam*—True, real, Truth

*Sattva*—the quality good, effulgent and pure, regarded as the highest of the three gunas

*Sāttvik*—endowed with the quality of sattva

*Siddhis*—supernatural powers

*Śikhā*—a tuft of hair on the crown of the head

*Śiv*—final beatitude, the name of a God

*Śivāṣaṭam*—Śiv=final beatitude, aṣaṭam=of uniform, unchanging nature, without a second

*So-ham*—I am He (Brahman)

*Sraddhā*—faith

*Srāddha*—ceremony performed in honour of the dead

*Suddham*—pure, the Pure Spirit

*Svādhyāy(a)*—perusal of sacred books

*Svaprahāṣham*—self-luminous

*Syām*—of the dark blue colour, the name of a person

*Tamas*—the third of the three *gunas*

*Tāmas*—affected by *taṃas*

*Tapas*—religious practice

*Tāpas*—one performing *tapas*

*tarpana*—libations to the deceased

*Tat*—That, Brahman

*ṭṭha*—a place of pilgrimage

*Tīkṣhā*—endurance

*Triptirup*—embodiment of satisfaction

*Turyarup*—embodiment of *turya* (the fourth state of the soul in which it becomes one with the Supreme Spirit)

*Turyālit*—beyond the *Turya* state

*Vāk*—speech

*Vichār*—reasoning

*Vikār*—change (6 in number)

*Vikārin*—undergoing changes

*Virāg*—non attachment

*Viśvāmurti*—God assuming or existing in all forms or world-form

*Vivek*—discrimination between self and not self

*Vyaśan*—Vice (18 in number)

*Yam*—(1) non violence, (2) truth, (3) non stealing, (4) continence, (5) not accepting more than bare necessities

*Yogik*—relating to yoga

*Yogin*—one having or practising yoga